CHURCH RECORD.

A Weekly Paper, devoted chiefly to the cause of Christianity and Education.

VOL. I. FLUSHING, N. Y., OCTOBER 16, 1841. NO. 47.

THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,
PROPRIETOR AND EDITOR.

PRINTED AND PUBLISHED EVERY SATURDAY MORNING, BY CHARLES R. LINCOLN, FLUSHING, N. Y.

TERMS—Three Dollars per annum, in advance.

Historical.

From the Lambeth Manuscripts.

THE PRESENT STATE OF NEW-ENGLAND. BY MR. RANDOLPH.

To the Right Honorable the Lords of his Majesty's most Honorable Privy Council, appointed a Committee for Trade and Plantations.

Whereas among the several colonies and plantations settled there, that of the Massachusetts Bay, commonly called the Corporation of Boston, is the most flourishing and powerful, and at present gives laws to a great part of this country, by a pretended charter from his late Majesty.

It is first in relation to this colony, most humbly answered to the first inquiry.

Where the legislative and executive powers of New-England are seated ?

The legislative power is seated in a general court, from which there is no appeal, consisting at present of a governor, deputy governor, and ten magistrates, with the deputies of the several towns in that jurisdiction ; all which are yearly elected.

This Court is the supreme judicature of the colony, and only hath power to make laws, raise money, and lay taxes upon the whole colony; dispose lands, give and confirm properties ; impeach, sentence and pardon, and receive appeals from all inferior courts, and cannot be adjourned or dissolved without the consent of the major part.

The governor, deputy governor, and magistrates are chosen by the majority of votes of the freemen of the colony, who are to attend at Boston either in person or by proxy, without any summons, the last Wednesday in Easter term, and upon that day to consummate the election, which is done by writing the names in paper. But no person that hath been a magistrate the year before, is to be left out at the new election, and is to have the precedency in nomination before all others.

The deputies for the general court are chosen by the freemen of every town, which have the full power of all the freemen transferred to them. No town can send more than two deputies, and where a town hath but twenty freemen, that town can send but one deputy, and where not ten freemen, that town sends none. No person being an attorney, is to be chosen a deputy.

No person is admitted to be a freeman of the colony, or to have a vote in any election, but church members who are in full communion and approved by the general court.

The governor and magistrates sit apart, and act all business by themselves, by drawing up bills and orders which, having agreed upon, they send to the deputies to be considered, and accordingly to give their consent or dissent thereunto.

The deputies likewise sit by themselves, and consult about such matters as they shall find meet for the common good, which being agreed on, they present to the magistrates to be considered, who may give their consent or dissent.)

No law is made without the consent of the major part of the magistrates and greater number of deputies. The governor hath a casting vote in all courts and assemblies, and can call a general court or any other court or council at his pleasure.

The executive power is in the governor and council, whereof seven make a quorum, the governor or deputy governor to be one. But where the business is urgent, the acts of so many as do assemble are accounted valid and sufficient, and can impress soldiers, seamen, ships, all manner of ammunition and provisions, and all other neccessaries, and gives warrants to the treasurer to make payment for the same.)

The council sits twice a week constantly, and is summoned at the pleasure of the governor, and oftener if it need be.

There be two courts of assistants yearly kept at Boston by the governor or deputy governor, and the rest of the magistrates, upon the first Tuesday in March and the first Tuesday in September, to hear and determine all actions of appeal from inferior courts, and all capital and criminal causes, extending to life, member or banishment.

There are also county courts held in general towns of the colony, upon set days, by such magistrates as the general court shall appoint, for to hear and determine all causes civil and criminal, not exceeding to life, member or banishment, to make and constitute needful officers, and to summon juries of inquest—the time of holding the said courts is always upon a Tuesday.

The governor and deputy governor jointly agreeing, or any three magistrates consenting, have power to reprieve a condemned person, until the next general court.

Every magistrate is a justice of the peace, and can determine any cause under forty shillings ; can commit to prison and punish offenders for breaches of laws, and impose fines according to discretion.

The secretary of the council signs all warrants for the execution of persons sitting the general court or court of assistants.

The governor and magistrates at all courts, meetings and assemblies, have a public table kept, and their necessary expenses borne at the charge of the country.

And for keeping all persons in perfect obedience to their authority, it is enacted :

That whosoever shall revile the person of any magistrate or minister, or shall defame any court of justice, or the sentence and proceedings of the same, or the judges of any such court, in respect of any act or sentence therein passed, shall be punished by whipping, fine, imprisonment, disfranchisement, or banishment, as the quality or measure of the offence shall deserve.

And whosoever shall conspire and attempt any invasion, insurrection or public rebellion, against their commonwealth; or shall endeavor to suprise any town or forts, or shall treacherously and perfidiously attempt the alteration and subversion of their frame of polity or government fundamental, he shall be put to death.

And as a mark of sovereignty, they coin money of four sorts, viz : shillings, sixpence, threepence, and twopence, which are stamped with this inscription—Mathathusets, and a tree on the centre on the one side, and New-England with the year 1652, and the value of the piece on the other reverse.

Their money is of the standard of England for fineness, the shillings weigh three pennyweight troy, which is in value of English money, ninepence farthing, and the smaller coins proportionable These are the current moneys of the colony, and not to be transported thence, (except twenty shillings for necessary expenses) on penalty of confiscation of the whole visible estate of the transporter.

All the money is stamped with the figures, 1652, that year being the era of their commonwealth, wherein they erected themselves into a free state, enlarged their dominions, subjected the adjacent colonies under their obedience, and summoned deputies to sit in the general court, which year is still commemorated on their commissions.

All commissions are made in the name of the governor, with the consent of the council, but all passes for ships and certificates are in the name of the governor only in these forms :

John Leveret, Esq., governor of the Massachusetts jurisdiction in New-England with consent of the council,

To A. B., CAPTAIN.

Whereas you are chosen and appointed to be captain to a foot company, under the command of C. D., general and commander of the forces, now to be sent forth in this expedition against the treacherous, barbarous enemies. These are therefore to will and require you to take care and charge of the said company as their captain, and diligently to attend the same charge of exercising the inferior officers and soldiers, and with your best skill

and endeavor to pursue, kill and destroy the said enemies, commanding your company to oboy you as their captain, for the service of the country, and you are to observe and obey all such orders and directions, as from time to time you shall receive from your superior officers—the general, the council, or general court of the Massachusetts jurisdiction in New England. At Boston, the 13th of June, 1676. It is sealed with the seal of the colony.

To all unto whom these presents shall come, greeting: I, John Leverett, Esquire, governor of his Majesty's colony of Massachusetts, in New England, do testify and make known, that J. W., master or commander of the Sarah frigate, hath appeared before me, and hath declared by solemn oath, that the said ship or vessel of which he is at present master or commander, containing about one hundred tons, doth belong to the inhabitants of the city of London, within the dominions of the most serene and mighty prince the King of England, Scotland, France and Ireland, defender of the faith, so help him God. And in regard, it would be most acceptable unto me, that the said master or commander be assisted in his just and lawful affairs, I do request you and every of you, wheresoever the said master or commander shall arrive with his ship, and the goods laden on board and arrived in her, that you would please to receive him courteously, use him kindly, and admit him upon paying the lawful and usual customs and other duties to enter into, remain in and pass from your ports, rivers and dominions, and there to enjoy all kind of right of navigation, traffic and commerce in all places where he shall think fit, which I shall most willingly and readily acknowledge upon all occasions. In testimony and confirmation whereof I have with my hand signed these presents, and caused them to be sealed with the public seal of the colony above written. Dated in Boston, April the 29th, anno domini 1676, and in the 28th year of his Majesty's reign.

Second inquiry. What laws and ordinances are now in force there, derogatory or contrary to those of England, and what oath is prescribed by the government?

The laws and ordinances made in that colony are no longer observed, than as they do stand with their convenience, the magistrate not so strictly minding the letter of the law when their public interest is concerned, in all cases more regarding the quality and affection of the person to their government, than the nature of the offence. They see no evil in a church member, and therefore it is very difficult to get any sentence or verdict against them, though in the smallest matters.

No law is in force or esteem there, but such as are made by the general court, and therefore it is accounted a breach of their privileges, and a betraying of the liberties of their commonwealth to urge the observation of the laws of England or his Majesty's commands.

The laws most derogatory and contradictory to those of England: All persons of the age of one and twenty years being excommunicated or condemned, have liberty to make, will, and dispose lands and estates.

In capital cases, as dismembering or banishment, where no law is made by the general court or in case of a defect of a law in any particular case, the offender to be tried by the word of God, and to be judged by the general court.

Ministers are ordained by the people, and no injunction to be put upon any church officer or member in point of doctrine, worship, or discipline, whether for substance or circumstance besides the institution of the Lord.

Whosoever shall observe Christmas day or the like festivals, by forbearing labor, feasting, or any other way, shall pay five shillings, and whosoever shall not resort to their meetings upon the Lord's day, and such days of fasting and thanksgiving, as shall be appointed by authority shall pay five shillings. No days commanded to be observed by the church of England are regarded.

No person shall be impressed or compelled to serve in any wars, but such as shall be enterprised by that commonwealth by the consent of a general court, or by authority derived from the same.

No person whatsoever shall join any persons in marriage but a magistrate, it being an honorable ordinance, and therefore should be accordingly solemnised.

All strangers professing the true Christian religion shall fly to them for succor, from the tyranny or oppression of their persecutors, or from any compulsory cause, they shall be entertained and protected among them, according to that power and prudence God shall give them. By which law Whaley Goffe and other traitors were kindly received and entertained by Mr. Guggins and other magistrates.

Whosoever shall be in possession of any land five years, although the grant of the said lands was to another person, and the possessor having nothing to show for the alienation thereof but his possession, the possessor shall have the land confirmed unto him.

No oaths shall be urged or required to be taken by any person, but such oaths as the general court hath considered, allowed and required.

The oaths of allegiance and supremacy are neither taken by the magistrates, or required to be taken by the inhabitants, only an oath of fidelity to their government, is imposed upon all persons, as well strangers as inhabitants, upon penalty of five pounds for every week they shall refuse the said oath.

The Oath of a Stranger.

You, A. B., do acknowledge yourself subject to the laws of this jurisdiction during your residence under this government, and do swear by the great name of the Everlasting God, and engage yourself to be true and faithful to the same, and not to plot, contrive, or conceal any thing that is to the hurt or detriment thereof; so help you God in our Lord Jesus Christ.

The Oath of an Inhabitant.

Whereas I, A. B., am an inhabitant within the jurisdiction; considering how I stand obliged to the King's Majesty, his heirs and successors by our charter, and the government established thereby, do swear accordingly by the great and dreadful name of the everlasting God, that I will bear faith and true allegiance to our sovereign lord the King, his heirs and successors, and that I will be true and faithful to this government, and accordingly yield assistance thereunto with my person and estate, as in equity I am bound. And will also truly endeavor to maintain and preserve, all the liberties and privileges, thereof, submitting myself unto the wholesome laws made and established by the same.

And farther, that I will not plot or practice any evil against it, or consent to any that shall so do, but will timely discover and reveal the same to lawful authority now here established for the speedy preventing thereof: so help me God in our Lord Jesus Christ.

These and all other oaths are taken by holding up the hand, and not by laying the hand upon the Bible.

Third inquiry. What number of Church members, freemen, inhabitants, planters, servants or slaves there are, of what profession and estates, and how many of them are men able to bear arms?

The magistrates and all other officers in the civil government in any place of profit or advantage, are church members, and so consequently freemen. But the number of the church members and freemen, compared with the rest of the inhabitants of that jurisdiction (who are termed the dissenting party) is very inconsiderable, not being reckoned above one-sixth part, the most wealthy persons of all professions, being men of good principles, and well affected to his Majesty. It is nothing but interest and design, that draws most of that people into their church membership, and to think well of that religion and government they thrive under.

The inhabitants within that government, including Hampshire and Maine, are computed to be upwards of 150,000 souls.

The chief professions are merchants, who are principally seated at Boston, Salem, Charlestown, and Portsmouth, and wealthy shopkeepers or retailers, who dwell in most towns of the colony, and got good estates; there are rich men of all callings and professions; and all mechanical arts and occupations thrive very well.

The farmers are numerous and wealthy, live in good houses, are given to hospitality, and make good advantage of their corn, cattle, poultry, butter and cheese.

There are thirty merchants that are worth from ten to twenty thousand pounds; most have considerable estates and very great trade, and are industrious and thriving people.

There are no servants but upon hired wages, except some few who serve four years for the charge of being transported thither by their masters, and not above two hundred slaves in the colony, and those are brought from Guinea and Madagascar.

There are men able to bear arms between thirty and forty thousand, and in the town of Boston is computed about four thousand.

Fourth inquiry. What number of horse and foot, and whether they be trained bands or standing forces, and what old and experienced officers they have among them?

They have no standing army but the train bands, and twelve troop of horse, and six thousand foot—each troop consisting of sixty horse, besides officers, are all well mounted, and completely armed with back, breast, head-piece, and buff coat, sword, carbine and pistols, each troop distinguished by their coats.

The foot also are very well furnished with swords, muskets, bandeleers. There are no pikemen, they being of no use in the wars with the Indians. The late wars have hardened their infantry, made them good freemen, and taught them the ready use of their arms.

The soldiers in time of peace are exercised six days in the year, when the captain or chief officer shall appoint.

The pay in time of war to a captain of horse is six pounds a month; to a captain of foot, four pounds; to a common soldier, one shilling per day, besides victuals; and in time of peace the officers have an allowance for their expenses upon the days of muster.

The present governor, Mr. Leverett, is the only

old soldier in that colony; he served in the late rebellion under the usurper Oliver Cromwell, and a Captain of Horse. The governor of the colony is always general, and out of the rest of the magistrates is chosen the major general; they are places of good profit and no danger, they stay at home and share the spoil, while younger command the army in the field against the enemies.

Fifth inquiry. What castles and forts are in New-England, and how situated, and what store of provisions they are furnished withal?

Three miles from Boston, upon a small Island, there is a castle of stone lately built, and is in good repair, made with four bastions, and mounted with 38 guns, whereof sixteen are whole calverins Commodiously seated upon a rising ground, sixty paces from the water side, under which, at high water mark, is a small stone battery of six guns, these command all the ships or vessels sailing up or down the channel of Boston, there is six fathoms water by the castle and no good going up any other way.

The present commander is one Captain Clapp an old man, his salary fifty pounds a year, there belong to it six gunners, each ten pounds a year, no soldiers are there, and seldom above the captain and a gunner, who upon sight of any vessels coming up, set up his Majesty's flag, the only demonstration of his majesty in those parts, to which all vessels are to strike, and none are to sail out from Boston, but they must send their pass to this Capt. which is signed by the governor, for which he is paid ten shillings, and if it be a bill of health, then fourteen shillings.

There is a small brick fort lately made at the south end of Boston, with two tier of guns, six in each tier. As it is made it is of little use; there are no officers or soldiers belonging to it.

Our platform on the north side of the town, commanding the river going to Charlestown, is made of loose stones and turf, mounted with five demi calverins and two small guns; no officers belong to it.

There is a small fort at Marblehead, lying upon a neck of land going up to the Bay of Boston; but of little use.

Upon the Western point of Great Island, at the mouth of the river of Piscataway, is a small fort in good repair, very commodiously seated, and mounted with five guns, formerly built by John Mason, Esquire; from this river is brought all the masts and planks that come for England.

Every vessel above twenty tons not belonging to the inhabitants of that colony, pay per ton half a pound of powder, or ninepence in money, which amounts to a considerable stock.

There are in the public stores commonly 1,000 barrels of powder, and other ammunition and arms proportionable, besides six thousand small arms that lately came from England.

At Dorchester, seven miles from Boston, is a powder mill in good repair and well wrought. There is in the country great quantities of salt petre, especially upon islands where fowls frequent, and in bramps where pigeons usually roost. The powder is as good and strong as the best English powder. The master of the work is one Eulisdon, formerly of Battle, in Sussex.

Great guns have been formerly cast in the country, but at present there are none—the undertakers quarreling among themselves, and so the works fell. There is a great plenty of iron ore, and as good iron made as any in Spain. There are six forges for making of iron in that colony.

The town of Boston, the metropolis of the colony, and the residence of the governor and council, is seated upon a peninsula, which with a small charge might be made very strong—it being by nature favored from any sudden attempt, and encompassed by the sea, except a small neck of land of one hundred rods at low water, but not twenty at high. The town contains about two thousand houses, mostly built of timber, and covered with shingles of cedar—as are most of the houses in the country. Some few are brick buildings, and covered with tiles.

TO BE CONTINUED.

Practical Christianity.

THE ISRAELITES IN THE WILDERNESS.

"The Israelites were *proved*, in order that they might be *humbled*. They were not previously aware of the wickedness of their own hearts, and never suspected that they were capable of such sins as they actually committed. But the Lord well knew all their latent evil propensities: and for their good, and that of multitudes in every age to the end of the world, he was pleased to put them to the proof; that upon full and fair trial their real character might be ascertained. They were therefore led through a variety of difficult circumstances, and were favored by manifold miraculous evidences of the Lord's special presence with them, and regard to them. They were sometimes *thwarted*, and at other times *indulged*—they were brought into dangers and straits, and miraculously delivered—they were disappointed in many expectations, and favored in many things beyond expectation—they were sometimes severely punished for their sins, that they might take *warning;* and at other times mercifully pardoned, that they might take *courage*. But the result of the trial undeniably was this: that they were always prone to distrust, to murmur, and to be ungrateful—they were invariably disposed to depreciate their mercies, and to magnify their trials and difficulties as intolerable and insuperable—to limit the power, and suspect the loving-kindness of the Lord, after all their experience of both—to lust, envy, and rebel—to mutiny, apostatize, and fall into idolatry. In short, it appeared that they were so stiff-necked and hard-hearted, that no patience but the patience of God could have borne with them; nor could they be restrained from the most desperate rebellions, but by the terrible examples of thousands struck dead by the avenging hand of Divine Justice. All this had a direct tendeny, when reflected on, to convert their self-admiration into self-abhorrence; to render them sensible of their guilt, folly, and weakness; and to bring them to a suitable conviction of their entire dependence on the mercy of God for everything, and their manifold obligations to him for his goodness to them in times past; and finally to produce and preserve that poverty of spirit which is radically necessary to the life of faith, and the walk with God."—*Scott's Commentary.*

THE WISDOM AND PIETY OF OUR REFORMERS.

"On the rise and establishment of empires, or the foundation and progress of cities, or the accomplishment of any great undertaking, we are naturally led to inquire, Who is the founder, who is the author, who schemed the mighty plan? When known, their good name, their character, their celebrity, justly cast a reflected value on their achievements, and awaken an impression in their favor. And this feeling we by no means wish to suppress. Let this be applied to the Reformers. They were men ardent in the love of truth. They were full of zeal, yet free from fanaticism. They possessed the advantage of a liberal education, and extraordinary knowledge of the Scriptures. They believed that right religious sentiments were of the utmost importance to mankind. They therefore exercised themselves to the utmost to discover truth, by a diligent reading of the oracles of God, by meditation, and by prayer for the illuminating influence of the Holy Spirit. When they had discovered it, no apprehended sacrifice could prevail on them to conceal it; no fear of man, to be ashamed of it; no threat from their powerful foes, to depart from it. 'They counted not their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus to testify the Gospel of the grace of God.' Their whole souls were bent on preserving and imparting it to generations to come. Assuredly, if we call to mind the age in which they lived, the situation in which they were placed, their motives to exertion, their theological attainments, and the immense pains they bestowed to erect the noble structure—if we reflect on the proofs they gave of disinterestedness, and on the wisdom and piety they exercised, we cannot but acknowledge, that the Church which they raised by their zeal, and cemented with their blood, has claims, if only for their sake, of the very highest order, to our reverence. Shall we, who reap the benefit of their labors, be indifferent to the success of the great undertaking, which, by the providence and Spirit of God, they accomplished? No. The names of Cranmer, and Latimer, and Ridley, and Jewell, forbid, I do not say enmity, but indifference. And these names will be reverenced as long as their work shall be remembered, or their productions read. Then let not the ministers of our Church cease to emulate these, her ancient worthies, in their diligent search after truth, in its own field; or the members of our Church be backward to defend and difluse, to the utmost extent, the blessing they have inherited from the wisdom and piety of such Reformers. We bless Almighty God for these, 'his servants, departed this life in his faith and fear, beseeching him to give us grace so to follow their good examples, that, with them, we may be partakers of his heavenly kingdom.'"—*The Rev. Wm. Marsh, of Birmingham.*

HUMAN WEAKNESS.

Man is made for reflection, hence his dignity and value. His duty consists in the right direction of his mind, and the exercise of his intellect in the study of himself, his author, and his end.

But what is the mental occupation of the world at large? Never this; but diversion, wealth, fame, power, without regard to the essential duties of intellectual man. The human intellect is most admirable in its nature; it must have strange defects to make it despicable; and, in fact, it has so many and so great, as to be supremely contemptible. How great is it in itself, how mean in its conceptions! There is in man a continual conflict between his reason and his passions: he might enjoy tranquility to a certain extent, were he mastered by either of these singly. If he had reason without passion, or passion without reason, he might have some degree of peace; but, possessing both, he is in a state of perpetual warfare, for peace with one is warfare with the other; he is divided against himself. If it be an unnatural blindness, to live

without inquiring into our true constitution and condition, it proves a hardness yet more dreadful to believe in God, and live in sin.—*Pascal.*

THE TRUE USE TO BE MADE OF GENIUS AND LEARNING.

Hath God given you genius and learning? It was not that you might amuse or deck yourself with it, and kindle a blaze which should only serve to attract and dazzle the eyes of men. It was intended to be the means of leading both yourself and them to the Father of lights. And it will be your duty, according to the peculiar turn of that genius and capacity, either to endeavor to improve and adorn human life, or, by a more direct application of it to Divine subjects, to plead the cause of religion, to defend its truths, to enforce and recommend its practice, to deter men from courses which would be dishonorable to God and fatal to themselves, and to try the utmost efforts of all the solemnity and tenderness with which you can clothe your addresses, to lead them into the paths of virtue and happiness.—*Dr. Doddridge.*

Religion by its previous discipline, trains men to fortitude,—by the reflections of a good conscience it soothes,—by the sense of divine favor it supports them, and when every comfort fails on earth, it cheers them with the hope of heaven. Distinguishing his servants with such advantages, God is justly said to direct his pavilion over them in the evil time: he not only spreads a tent for them in the wilderness, but he transforms in some measure the state of nature around them. To use the beautiful language of ancient prophecy, "In the desert, the thirsty land where no water is, he openeth springs; instead of the thorn, he maketh the fir tree to come up; instead of the brier, the myrtle to spring; in the midst of the habitation of dragons, he maketh the green pastures to rise, and still waters to flow round his people."

God is never mistaken in the character of his servants, for he seeth their hearts, and judgeth according to the truth; but the world is often deceived in those who court its favor, and of course is unjust in the distribution of its rewards; flattery gains the ear of power, fraud supplants innocence, and the pretending and assuming, occupy the place of the worthy and modest. In vain you claim any merit of the world, on account of good intentions; the world knows them not, it judges of you solely by your actions, which often depend not on yourselves; but in the sight of the Supreme Being, good intentions supply the place of good deeds, which you had not the opportunity of performing. The well meant endeavours of the poor, find the same acceptance with him, as the generous actions of the rich: the widow's mite is, in his eye, a costly offering: and even he who giveth to a disciple a cup of cold water, when he can give no more, goeth not without his reward.—*Blair.*

Good men are comforted under their troubles by the hope of heaven, while bad men are not only deprived of this hope, but distressed with fears arising from a future state. The soul of man can never divest itself wholly of anxiety about its fate hereafter; there are hours when even to the prosperous, in the midst of their pleasures, eternity is an awful thought, but much more when those pleasures, one after another, begin to withdraw: when life alters its forms, and becomes dark and cheerless,—when its changes warn the most inconsiderate, that what is so mutable, will soon pass entirely away; then with pungent earnestness comes home that question to the heart, Into what world are we next to go? How miserable the man, who under the distractions of calamity, hangs doubtful about an event which so nearly concerns him, who, in the midst of doubts and anxieties, approaching to that awful boundary which separates this world from the next, shudders at the dark prospect before him, wishing to exist after death, and yet afraid of that existence, catching at every feeble hope which superstition can afford him, and trembling in the same moment, from reflection upon his crimes.

The obligation of loving God, is one of the strongest distinctive marks of true religion, and no other religion than christianity ever enjoined it.

The degradation and depravity of man,—his moral impotence, the remedies for these corruptions —prayer, the love and imitation of God,—all these christianity, and christianity alone, has taught.

It teaches the grandeur, and the excellence, the meanness, and the misery of man; it teaches, that man is born to sin,—that he has fallen from a state of glory and of communion with God, into a condition of woe, of depression, of distance and alienation from the Divine Being,—that a Messiah should at length appear, the Deliverer and Restorer of mankind, and that he should form and separate to God, a holy and peculiar people.

That man is most blessed, who receives his daily bread with gratitude and thankfulness from the hand of God; and he who does, experiences a pleasure that exceeds description. It is this that gives a relish to every repast; it is this that makes the coarsest meal delicious to the taste; and it is the want of this that makes affluence a burden, instead of a blessing to the rich.

The distribution of all our temporal mercies is wisely regulated by the hand of God. Some men are favored with a large share of worldly blessings; some with things just necessary and convenient; while some, equally deserving, have scarcely whereon to lay their heads. The disposal of these things is the word of God. He maketh poor, and maketh rich; he bringeth low, and lifteth up; and none have a right to say to him, "what doest thou?"

"To say that 'the Church would be sufficiently secured by subscribing only to the Scriptures at large,' is a mere pretence, far too thin to conceal the cloven foot which lurks beneath. Arians and Socinians profess to believe the Bible. Papists, Arminians, and Pelagians, profess the same. So does every sect which affects to shelter itself under the name of Christianity. Besides, upon the petitioners' own principles, subscription to the Bible itself would bear quite as hard on some men, as subscription to the Liturgy and Articles is supposed to do on others. One man may be every whit as sincere in infidelity, as another can be in heterodoxy. And if in after times, a candidate for holy orders should happen to be an infidel, it would (according to the mode of reasoning adopted by the feathery divines,) be full as grievous an encroachment on the right of private judgment, to insist on such a man's subscribing to the Scriptures, as it can possibly be to insist on other people's subscribing to the Thirty-nine Articles. If the exaction of the latter be now cried out against, as an imposition; so, in a short time, would the former. And with full as much reason: for can it be proved that God has given heretics a charter of ease, to the exclusion of poor infidels? The Socinian goes but one step farther than the Arian: and the Deist goes but one step beyond the Socinian. Is the difference of a single step so very important, that every ecclesiastical door must be thrown wide open, to admit the Bible-subscribing Socinian: while the non-subscribing infidel has every door flung in his face, though he stand but a few inches from his admitted neighbor, yea, so near him, that their elbows might touch? Would not a Deist, a Mahometan, a Jew, a Pagan, or a Papist, have as much cause, in that case, to exclaim, as an Arian or Socinian pretends to have now? I conclude, therefore, that subscription to the Bible, and subscription to the Liturgy, Articles, and Homilies, stand on one and the same bottom; and the argument for abolishing subscription to these, would hold with equal force for the abolition of subscription to that."—*Rev. A. Toplady.*

"'Man goeth forth to his work and to his labor, until the evening.' Merciful appointment of our God! in a world where so much is to be done, how happy that there is so large a portion of daylight; in a world where so much is to be suffered, how merciful that there is also so much night! Blessed be God, for the hope he has given us of a world where such a division shall be unneeded! where the sun shall no more go down; neither the moon withdraw herself, for the Lord shall be our everlasting light, and the days of our mourning shall be ended."—*The Rev. H. Blunt's "Exposition of the Pentateuch."*

When the last hour seems to be approaching, all terrestrial advantages are viewed with indifference; and the value that we once set upon them is disregarded or forgotten. And if the same thought were always predominant, we should then find the absurdity of stretching out our arms incessantly, to grasp that which we cannot keep, and wearing out ourselves in endeavoring to add new turrets to the fabric of ambition, when the foundation itself is shaking, and the ground on which it stands is mouldering away.

Hoyland says, "The bountiful hand which fed the seed of Abraham immediately from the clouds, for forty years together, feeds us through a process only a little longer, by compounding the qualities of earth, air, and water. While we adore the Providential care which fed Israel by streams from the rock, let us acknowledge his bounty in keeping our rivers ever flowing, our fountains constantly supplied, and the clouds of our atmosphere, in their season, always impregnated with the rain and the dew."

Talking about religion is not being religious, but we may bring the spirit of religion into company, and keep it in perpetual operation when we do not professedly make it our subject, we may be constantly advancing its interest,—we may, without effort or affectation, be giving an example of candor, of moderation, of humility, of forbearance, —we may employ our influence by connecting falsehood, by checking levity, by discouraging calumny, by vindicating misrepresented merit, by countenancing every thing which has a good tendency, in short, by throwing our whole weight, be it great or small, in the right scale.

If misery be the effect of virtue, it ought to be reverenced; if of ill fortune, to be pitied; and if of vice, not to be insulted; because it is itself perhaps a punishment adequate to the crime by which it was produced.

IDLENESS.

St. Ambrose says, Idleness is the devil's pillows; wherefore many good Christians, who think the devil deserves none, take it away from him, and put it under their own heads.—*Jean Paul Richter.*

We have to do with one whose power is unbounded, whose knowledge is infinite, and whose justice is perfect; therefore, from him we can hide no guilt: we can fly to no place of defence, nor can we expect acceptance, but in the paths of reason and religion; in them we shall find the highest pleasure, and join to the cheerful enjoyment of the things of this world, the prospect of a continuance and increase of pleasures, when this world has no more to give.

What can the man fear, who takes care in all his actions to please that Being that is omnipotent? a Being that is able to crush all his adversaries; a Being that can divert any misfortune from befalling him, or turn any such misfortune to his advantage? The person who lives with this constant and habitual regard to the superintendent of the world, is indeed sure that no real evil can come into his lot. Blessings may appear under the shape of pains, losses, and disappointments; but let him have patience, and he will see them in their proper figures.

Dangers may threaten him, but he may rest satisfied, that they will either not reach him, or that if they do, they will be the instrument of good to him.

In short, he may look upon all crosses and accidents, sufferings and afflictions, as means made use of to bring him to happiness.

Ecclesiastical Intelligence.

NEW-YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

King's County. Seventeenth Sunday after Trinity, October 3, in St. Mark's Church, Williamsburgh, admitted Ralph Hoyt to the order of Deacons. Morning prayer was read by the Rev. Samuel C. Davis, of the Diocese of Maryland, the Sermon preached by the Bishop, and the candidate presented by the Rev. Samuel M. Haskins, Rector of St. Mark's.

In the afternoon, confirmed 2.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday in Advent, December 5, St. John's Church, *Brooklyn.*

Fourth Sunday in Advent, Dec. 19, Christ Church, *New-York.*

Second Sunday after Christmas, January 2, French Church du St. Esprit.

Second Sunday after Epiphany, January 16, St. Stephen's Church.

Sexagiesma Sunday, Jan. 30, Grace Church.

First Sunday in Lent, Feb. 13, Christ Church, *Brooklyn.*

Third Sunday in Lent, Feb. 27, St. George's Church, *New-York.*

Fifth Sunday in Lent, March 13, Zion Church.

First Sunday after Easter, April 3, St. Philip's Church.

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

GENERAL CONVENTION.

We had engaged a reporter to communicate to us a detail of the proceedings of the General Convention, but, very unexpectedly to us, he was unable to comply with his engagements. We are therefore compelled to extract from the "American."

WEDNESDAY, OCT. 6.—"The General Convention of the Protestant Episcopal Church assembled in St. Paul's Chapel, Wednesday morning of last week, at 10 o'clock. Morning prayer was offered by the Rev. Dr. Lyell, of New York, assisted in the lessons by the Rev. Dr. Proal, of Western New York. The ante-communion service was read by the Right Rev. the Bishop of the Eastern Diocese, and the Holy Communion was administered by him, assisted by all the bishops. The usual sermon was preached by the Right Rev. the Bishop of New York, and was a vindication of the 17th article of the Church against any supposed Calvinistic tendencies.

"The two Houses then proceeded to organize. All the bishops were present, with the exception of Bishop Meade, who arrived during the morning. The Rev. Dr. Wainwright was elected Secretary to the House of Bishops.

"In the House of Clerical and Lay Deputies, the Rev. Dr. Wyatt was appointed President pro tem., and the Rev. Dr. Anthon, Secretary, pro tem. A committee was then appointed to report on the testimonials of deputies, and upon their report it appeared that nearly all the Dioceses were represented. A motion was then made to go into the election of President and Secretary, when the Rev. gentlemen who had been appointed to fill those offices temporarily were respectively elected to them. After several of the usual preliminary resolutions, both Houses adjourned to meet Thursday morning at 9 o'clock at St. John's Chapel.

THURSDAY, OCT. 7.—The General Convention met this morning at 9 o'clock at St. John's Chapel, pursuant to adjournment.

After the usual reading of the minutes, &c., and the nomination of Rev. Dr. Hugh Smith as assistant secretary, the President announced the several committees not before named.

A message from the House of Bishops was received expressing their concurrence in the resolution of the House to attend prayers at the opening each day of the convention.

The diocese of Missouri was admitted into the Convention, and the delegates having presented their credentials took their seats accordingly.

The diocese of Delaware having presented the testimonials of the election of Rev. Alfred Lee, D. D., as bishop thereof, they were referred to a committee, who reported the same as correct, and recommend that the Convention proceed to sign the same. After which, the Convention adjourned to meet to-morrow morning at 9 o'clock.

The House of Bishops continued in session for some time after.

As there is some diversity of opinion upon this point, we would mention that the House of Bishops sits with closed doors, and of consequence we will not be able to give any information as to their proceedings except as they transpire through their reports to the House.

At half-past 5 P. M., the meeting of the Board of Missions was held at St. John's Chapel, when a report was received from a committee previously named, recommending the appointment of a bishop for Texas, and one for Africa.

The Right Rev. Bishop Kemper delivered the Triennial sermon before the Board of Missions last evening, at St. Paul's Chapel.

FRIDAY, OCT. 8.—After the reading of the minutes of the previous day, the Rev. Dr. Anthon announced his resignation as Secretary of the Convention; and upon its acceptance, nominated Rev. Dr. Mead, of Connecticut, as Secretary, who was unanimously appointed, and entered forthwith upon his duties. The house then proceeded to sign the testimonials of the Bishop elect of Delaware; and the delagates of the several dioceses, as they were respectively called, advanced to the table, and signed the testimonials. They were then sent to the House of Bishops for concurence.

The Committee of Elections made a report, and pending its discusion, requested leave to withdraw it, in order to report more fully—which was opposed, but finally it was recommitted.

The whole of the day, up to the hour of adjournment, was consumed in this discussion.

During the debate thereon, a message was read from the House of Bishops, stating that they had concurred in the election of Rev. Dr. Lee, as Bishop of Delaware, and appointed his consecration to take place at St. Paul's Chapel, in this city, on Tuesday next, at 10 A. M.

The House of Delegates adjourned to meet this morning at 9 o'clock.

Last evening, an interesting debate took place before the Board of Missions, upon concurring in the recomendation to the General Convention to appoint a Missionary Bishop for Texas, and one for Western Africa. The merits of this proposition were not so much discussed, as an amendment offered by the Bishop of Western New York, expressing the opinion that there was great need of economy, efficiency and concentration in the operations of the Society. The amendment was finally lost. The report was then adopted, with an addition proposed by Dr. Henshaw, of Maryland, and will be laid in due season before the General Convention.

SATURDAY, OCT. 9.—The Committee on Elections reported to day in favour of the sitting members from Delaware and New York—thus confirming, in the latter case, the election by the Diocesan Convention, and the selection of two supplementary clerical delegates by the Bishop.

The report was adopted without dissent.

MONDAY, OCT 11.—The General Convention met pursuant to adjournment, at 9 o'clock. The Committees not having yet matured their business, little of importance was done.

The House resolved to go into an election on Wednesday next, for a Committee to act with the Bishops in nominating a Board of Missions.

A motion, that the next General Convention be held in Baltimore, was laid on the table for the present.

The hour of meeting of the Convention henceforth, is to be 10 o'clock.

To-morrow, at 10 o'clock, the Bishop elect of Delaware will be consecrated in Saint Paul's Church.

TUESDAY, OCT. 12.—The Convention did not meet to-day. The consecration of Dr. Lee, as Bishop of Delaware took place in St. Paul's Church, which was crowded by a large and attentive congregation. Bishop McIlvaine of Ohio, preached the Ordination Sermon, from 1 Tim. 4, xvi.

As we have given from time to time in our paper, the Episcopal acts of the Bishop of this diocese, we have concluded not to publish the address of our diocesan in detail. The following extract, however, possesses some interest, and we accordingly put it on record by transferring it to our columns.

My official experience and observation through the year have given me much cause of thankfulness to God. The progress of the Church in this diocese is evidently onward. I have seen parishes, indeed, in which I could not but think there should have been greater indications of prosperity. Mournful evidences have, in some places, forced themselves upon me of the sore hindrances which a worldly spirit throws in the way of the Church's work. Men's minds are too much given to the service of mammon; and in ostensible seeking of the interests of the commonweal h, the control and agency of Divine Providence are too much forgotten; the Church's instrumentality in promoting every department of human welfare is sadly overlooked, and mere politics, often the more absorbing and violent in proportion to their narrowness of views and selfishness of purpose seem to hold in durance the very heart's core of multitudes who profess and call themselves Christians. From these sources arises no

small portion of the labors, anxieties, and disappointments of the ministry. The word preached falls too often on listless ears; worship and ordinances extend in vain their invitations, or are heeded with coldness and indifference; and men turn away from the true service of God to the lying vanities of the world. Of such things, my visitations through the year have given me too much mournful proof; although I think we may hope that the work of God has, upon the whole, prospered, and that the world, the flesh, and the devil, have been obliged, in no small degree, to yield. I think, my reverend brethren, that we have cause for encouragement, and I would affectionately ask that your prayers may be mingled with mine, that the grace of God may more and more abound in us, and when we again separate for our several spheres of labor, give us therein renewed supplies of the humility, zeal, wisdom, discretion, and disinterested and unwearied devotion, which are needful for making full proof of our ministry, and discharging its weighty obligations and responsibilities. Let us be more diligent in study, more constant and fervent in prayer, and of a readier mind and will in the momentous functions of the ministry. There is that in the present aspect of things in the spiritual world which calls us, with especial emphasis, to all this. A spirit of inquiry has been roused, set in extensive action, and brought seriously home to the consciences of some of the wisest and holiest men of the Church in our day, which will not admit of being disregarded or lightly met, and which cannot be averted. It must and will go on. For good or ill, it will exert a most controlling influence. It seems to have been started by what forced itself upon good and reflecting men as evidently a failure, of tremendous import, in the protestant enterprize. More than three hundred years have passed since the Christian world was roused in the midst of the spell of ignorance, superstition, heresy, and idolatry, which the spirit of papal apostacy had thrown around it. Every department of religious principle, motive, and practice, was subjected to investigation, keen in its searchings, bold in its pushes, and it must be acknowledged, as it gained confidence by success, too often reckless of its bearings and results. From that period, this spirit has continued—diverging ever and anon into new regions of inquiry, and laying bare new results as the fruit of its master-principle—unto our day. And what now presents itself as the issue? The papal apostacy, in the estimation of many sound, intelligent, and good minds, becoming even stronger in its consolidation, and putting forth renewed energies, and displaying increased success, in spreading its cause

You will understand me, brethren, as not adopting this view as entirely my own. I think there can be little doubt that the Popish system is, at this moment, convulsed dreadfully within itself. There is, however, an outward show of unity, put forth, there is reason to believe, with the utmost of even jesuitical cunning, which secures for my argument much of the force which the reality of that show would confer. And there is an honest fear, in many quarters, that there may be too much truth in this boast and appearance of unity, strength, and efficiency, which renders the argument seasonable.

And what shall we say of the counter-cause of protestantism? Riven to its centre with internal dissension; covering with its name every variety of schism, and every bold and wicked innovation of heresy; forming an unholy alliance with the veriest infidelity; and while beguiling unstable souls with the show of unity, by adopting the watchwords of protestant liberty, the glorious privilege of private judgment, and anathema on the corruptions of popery, wasting its energies on eternal strife, arraying its votaries in deadly feud against each other, and thus strengthening the hands, and ministering to the triumph, of the mighty papal power which it would cripple and subdue. Brethren: is not this a lamentably true picture of the protestant ranks? For we must remember that protestant is but a negative term. It implies no principle but that of dissent. Let who will, or let what sect will, protest against popish corruptions, he or it thereby becomes protestant, no matter on what principles, or in favor of what principles, the protest is made. This is daily acted out. The rejection of Christ's priesthood, the rejection of His sacraments, every species of schismatic organization, every kind of erroneous and strange doctrine contrary to God's word, every grade of heresy, is called by the name protestant, *is* rotestant, in the true meaning of the term, and vaunts itself as the legitimate result of the great privilege of private judgment, and the bounden duty of casting off the degrading and sinful yoke of papal despotism and corruption. Brethren: unwelcome as such truths may be, hostile as they may be to favorite theories, and mortifying to honestly cherished sensibilities: still they are truths. It were vain, and worse than vain, to blind our eyes to them. The true course is to look them full in the face, and endeavor, by God 's help, to draw from them what may tend to His glory, the good of His Church, and man's spiritual and eternal welfare. And this, I verily believe, was the honest and holy purpose of the good men in our mother Church, who have been the means of exciting the inquiry to which I have referred. They saw—and must not every reflecting man see?—that the friends of the great reformation were looking at that work through a wrong medium,—were laboring under a most hurtful delusion respecting it, and were thus entangling its glorious cause in inextricable difficulties, and themselves fostering and encouraging the boldness of papal presumption, and the success of papal artifice and intrigue, and contributing to the manifold ills of dissension in the anti papal ranks, and of the increased growth of false doctrine, heresy, and schism. The great source of this difficulty appeared to them, and I think must, upon reflection, be acknowledged, to be, the adoption of a wrong principle in opposing papal error, and a wrong *ground of union* among those who *are* opposed to it—of *mere protestantism*, instead of *scriptural and primitive catholicity*. A sentiment, a doctrine, a practice, may be far removed from popery, may be connected with the firmest *protestation* against popery, and yet be very wide of the truth. Mere protestantism, then, is no efficient bond of union. It may be one as far removed from the Gospel as popery itself. This the cunning jesuits see, and therefore have artifices beyond number at work to strengthen in their opponents the delusion which adopts protestantism as their watchword and their bond. Large numbers of really good, pious, and sincere men and among them many who love not the manifold errors which bear the name of protestant, and who do sincerely love the truth as it is in Jesus, are nevertheless hereby grevously deceived, and give unwitting encouragement to papal boasts, and to every grade of anti-papal error. Is it not, then, time that this fallacy should be exposed and renounced? Ought not Christians to be brought to see that the truth is by no means to be always found in the opposite to error? that the evangelical system—that with which Christ and His apostles blessed the world—is not characterized as mere protestantism, but as scriptural and primitive catholicity? that therefore the true blessings of the Reformation are to be found not in *departure from Rome*, but in *return to Christ*—to the principles, faith, and order of His One Holy Catholic and Apostolic Church? So thought the brethren who have been termed the "Oxford Divines;" and to bring about a correct estimate and practical adoption of the principles herein involved, has been the great object of their labors. But these have been, and are, but the labors of mere men; not, therefore, to be held as by any means infallible, or as an authorized guide to my man's faith But who thinks of denouncing the reformers as a body, and the reformation as a system, because of the errors and absurdities of many who were conspicuous and influential in the work? Or who would admit the charge of investing the reformers with authority over their faith, or receiving their decisions as oracular, because of general approval of their system as a whole? Multitudes are found to be lauding the piety and usefulness of Whitefield and of Wesley, and of their respective schisms, who would think it a hard measure to be therefore rated as themselves schismatic in their tendencies and views. I, of course, do not mean to bring the merits of these distinguished enthusiasts into comparison with those of the reformers or the Oxford Divines. But I wish to show the legitimate bearing of much popular objection against the latter. For the same reason I would give a passing notice to what has been sometimes strangely deemed a respectable argument against the Tracts—that they and their advocates are in favor with, and have been publicly lauded by, the papists. They must be little versed in the history of the sect which once had its emissaries even in the garb of English puritanism, lauding the wildest and worst of puritanic errors, who see not what all this means; and they are contending for issues little dreamed of by them, who consider popularity and applause among those who are without, as evidence of treachery to that which is within.

I know not that there is, either in this country or England, any body of men, I think I may say any individuals, who are the pledged and indiscriminating approvers and advocates of the works of the Oxford Divines, any more than of other human compositions. But that for which there is a loud, imperious, and extensive call among serious and reflecting minds in both branches of the Church is, that a patient and unbiassed hearing should be given to those good men. There are two great evils to be met,—the progress of popery on the one hand, and the false position of its opponents on the other. This is the cause in which the Oxford Divines are enlisted. They would distinguish popery, not from *protestantism*—for that is a most heterogenous mass—but from *scriptural and primitive catholicity*. *Here* they look for the Christian system in its integrity. They wish not to allow to the Church of Rome the false boast that her *popish* peculiarties are *catholic*. They wish to remove from protestants the miserable and suicidal delusion, that all that is opposed to Rome is therefore true, and to enable them to separate what in the present Romish system is retained of catholic verity from what of papal error is mingled with it. Suppose that in the honest and zealous prosecution of objects so unquestionably good, they may sometimes push their zeal too far, and concede more than in propriety should be conceded. What else is this, but what the history of human opinion proves to be often the case with the very best of men? What cause so holy, so good, so true, that if subjected to censure or rejection to such reasons, would not perish?

Brethren: the spirit of inquiry and investigation to which I have now referred, has attained to an extent and an influence which will not brook feeble and common-place efforts to control or check it. All vague and general reprehension will fail to touch it; while it is not to be denied that it calls for no scanty intellectual and spiritual gifts for its right guidance, and its being turned to the best interests of the Church. He is the Church's best and most efficient champion, who has a nice vision to detect a clear understanding, and spiritual discernment to appreciate, and moral courage to advance and defend, what of scriptural and primitive catholic verity lies mingled with the mass of popish error, or may be rejected in the undiscriminating ardor of protestant zeal.

What I would recommend to my reverend brethren of the clergy, in consideration of the peculiar claims upon them of the present position of the Church, is, that they direct their most serious attention to the points of difference between the Catholic and the Romish systems; careful not to allow to the latter the peculiar credit of any point which belongs to the former; not to be beguiled by the subtleties of the latter, to admit as catholic aught that is perverted from the true evangelical standard; and not to suffer themselves to be drawn into indifference to what is truly catholic, because of ever so widely spread protestant prejudice against it.

I am aware, brethren, that this will be no easy work; but the minister of Christ must expect labor in his Master's service. It is always, but now especially, necessary for us who are in that blessed service as ministers of the New Testament, to engage, with great care and industry, in those studies which may give ability to sift well both popish and protestant errors, and arrive at the reception of that system of evangelical truths and principles which was committed by its Divine Head, and by His Holy Spirit, through the blessed Apostles, to His One Catholic Church. Draw your studies, reverend and dear brethren, this way, and continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing the Scriptures, and by diligence in such studies as help to the knowledge of the same, ye may wax riper and stronger in your ministry; may always *so* minister the doctrine and sacraments, and the discipline of Christ as the Lord hath commanded, and our branch of the Catholic Church hath received the same, according to the commandments of God; and may be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines, contrary to God's word.

Nor are you, brethren of the laity, uninterested in this serious and important subject. I have been much pleased to know that the "Oxford Tracts" have arrested the attention of some of the most intelligent and seriously-minded among you. I would that it were more so. Among their best influences are the *spiritual views* which they give of the Church and all departments of its service, business and operations. Let our worthy laity who, parochially or otherwise, are called into the charge and conduct of any department of ecclesiastical concerns, duly reflect on the views of the Christian Church, its objects, its character, and its operations, which these Tracts afford, and I cannot but think that by the divine blessing on their good sense and moral principle, there will be a happy deliverance from the weight of worldly principles, views, feelings, and operations, which now presses down the Church to a level so secular, and often of so questionable a moral character.

We all, brethren, both clergy and laity, have a deep spiritual interest in certain serious and important points in the extensive inquiry to which reference has now been made. The real nature of the Christian Church, the connection of the laity with the Church, the connection of the clergy with the laity, the connection of the divers orders of the clergy with each other, and the reverence due to sacred places and sacred things—subjects, say what worldly principles and views may to the contrary, essentially interwoven with spiritual views of religion—are therein treated with a full reference to the bearing on them of Holy Scripture and primitive Catholic principles and usages, and urged upon that discriminating and conscientious regard which a Christian ought to pay every thing connected with his spiritual character and interests.

God grant you all, brethren, both clerical and lay, the abundant influences of His grace for your right guidance and your effectual aid, in your respective lines of duty to His holy Church; and especially in the most vitally important department of your adoption, for the ends of practical piety, of the true faith and holiness of which that Church has been made His honored agent!

The Rev. E. Embury, having removed from Penn Yan, Yates county, and for the present residing in the city of New-York, requests that all letters and papers intended for him may be addressed to 325 Greenwich street.

WESTERN NEW-YORK.

Confirmation.—On Sunday, Sept. 26th, Bishop DeLancey visited Zion Church, Palmyra, where he preached twice, confirming, in the afternoon, *two* persons. Prayers were read, and the confirmation preface by the Rev. Mr. Brittain, the rector of the church.—*Gos. Mess.*

NEW-JERSEY.

Institution.—The Rev. Anthony Tenbroeck was, as we learn from the Newark Daily, instituted Rector of Grace Church, in that city, on Tuesday, by the Rt. Rev. Bishop Doane; morning prayers were read by the Rev. Dr Barry and the Rev. Mr. Germain. The sermon was preached by the Rev. Mr. Henderson, who also assisted the newly instituted Rector in the administration of the Holy Communion.

PENNSYLVANIA.

Ordination.—On Sunday, the 3d of October, the Rev. W. H. Odenheimer, Rector of St. Peter's church, Philadelphia, was admitted to the holy order of priests, by the Right Rev. H. U. Onderdonk, D. D. The Bishop of Pennsylvania was assisted in the Litany and Communion service by the Right Rev. the Bishop of Michigan. The candidate was presented by the Rev. H. J. Morton, Rector of St. James' church; and the following

priests laid on hands with the bishop, viz.: the Rev. Mr. Morton, the Rev. Mr. Hill from Athens, (Greece,) the Rev. Mr. Lambert, chaplain of the United States Navy, the Rev. Messrs. Shaw and Forbes.—*Ep. Rec.*

The Rev. Christian Wiltberger has been received into this diocese upon Letters of Dismission from Bishop Doane.—*Ib.*

ST. PHILIP'S CHURCH.—This neat and beautiful edifice, situated on the north side of Vine street, just below Eighth, which has just been completed, was consecrated to the worship of Almighty God on Friday morning last, the first inst., by the Right. Rev. H. U. Onderdonk, bishop of this diocese. It was one of our brightest and finest autumnal days, and every thing connected with the interesting solemnities passed off delightfully. Between forty and fifty clergymen were in attendance, and among the number several presbyters from other dioceses, and the Bishop of Michigan. The clergy assembled previous to the hour of consecration, in the basement of the church, and precisely at eleven o'clock moved in a procession towards the front door opening into the middle aisle, preceded by the two bishops. As they entered, and moved up the aisle, attired in their robes, repeating the appropriate responsive service, a deep and solemn impression seemed manifestly made upon the vast assembly congregated within the walls of this new sanctuary.

We ourselves were never more forcibly struck with the beauty and entire appropriateness of our FORM OF CONSECRATION. We felt it was a privilege to be present at the opening of a sanctuary where thousands were to be trained for the skies, and to join in those pathetic petitions offered up in behalf of all those who, in future days, should tread the courts of this temple, or stand beneath its hallowed roof to present their vows unto God, or seek in the sacraments his heavenly grace.

The sentence of consecration was read by the rector of this new church, the Rev. Edmund Neville. The prayers were offered by the Rev. Henry J. Morton, rector of St. James', and the lessons read by the Rev. William Suddards, rector of Grace Church. The sermon was preached by Bishop Onderdonk, from Jer. 7th chap. 4th ver. "THE TEMPLE OF THE LORD, THE TEMPLE OF THE LORD, THE TEMPLE OF THE LORD ARE THESE." We have seldom seen our diocesan appear to greater advantage. The discourse was not only eloquent, but a lucid and admirable exposition of what constitutes a vain, and what a sound attachment to the Church of Christ. While we were shown the proper ground of attachment to the Redeemer's Church, and the importance of our cleaving with warm and devoted hearts to it, the folly and infatuation of those were strikingly rebuked, who expect to cover up their want of heartfelt piety and holiness of life by their professed attachment to the Church.

Great credit is due to those devoted and zealous Episcopalians, who have been engaged in the noble enterprise of erecting this and St. Luke's church. We hope they will not tire in their course of benevolence. We doubt not they will now direct their efforts to some other field where the church can be built up. Shall it not be to extend a helping hand to the church of the Evangelists, in aiding that congregation to build a new edifice that will accommodate the hundreds that are now shut out from the ministrations of its devoted and untiring pastor? In our view there is no field within the limits of our city or county, where such certain and definite good could be accomplished as by erecting a church in Southwark that would accommodate all who are disposed to attend upon the ministry of the worthy rector of the church of the Evangelists.—*Ib.*

VIRGINIA.

ARRIVAL OF BISHOP MEADE.—We are happy to announce the safe arrival of the assistant bishop of Virginia at this port. Knowing that it was his intention to take passage in the Acadia, and that her arrival was retarded by the very severe storm of the last week, his friends could not but feel some anxiety for his safety. The steamer, however, arrived in safety on Tuesday afternoon, and the bishop left for New-York on Wednesday morning. Although he has suffered from the severity of the passage, yet we rejoice to add he returns with improved health, and we trust that his valuable life will long be preserved to bless the Church and the world.—*Ch. Witness.*

NORTH CAROLINA.

The Rev. William B. Otis requests that, hereafter, all letters and papers be addressed to him at Plymouth, N. C.

OHIO.

The Rev. Richard S. Killin has received and accepted an invitation to become minister of St. James's church, Piqua, Ohio, and has already entered upon the discharge of his duties.

The Rev. Joseph Muenscher, A. M., late Professor in the Theological Seminary of Ohio, has accepted a call to the rectorship of St. Paul's Church, Mt. Vernon, and entered upon his duties.

The Rev. Chauncey Colton, D. D., has accepted a call to the rectorship of Grace Church, Cincinnati. His connexion (as senior editor) with the Western Episcopal Observer will still continue.—*West. Epis. Obs.*

MISSOURI.

From the St. Louis Commercial Bulletin.

KEMPER COLLEGE.—We are gratified to learn that this institution is about to open its next session under the most favorable auspices, and with greatly increased facilities for the instruction of its pupils. With the newly elected President, (Rev. E. Carter Hutchinson, A. M., of Virginia,) there will be associated a faculty of which any college in the western country might have reason to be proud. The Rev'd Professor Caswell, well known as the author of an able work on the Church of America, is expected to return shortly from England, where he has been for the purpose of obtaining a choice collection for the college library.

The number of students, it is thought, will be greater than at any previous period, and its friends seem determined to make it, in every respect, the best literary institution in the Mississippi valley.

The above institution commences its second collegiate year on Wednesday of next week; and the present appears a suitable time for calling the attention of parents to its advantages.

A brief but pleasant visit to the delightful spot so happily chosen for its location—a personal interview with its new and deservedly popular President—an acquaintance, valuable though short, with its professor of languages, enables the writer of this article to speak with confidence in the highest terms of praise of this infant institution.

We of St. Louis know too well the beautiful spot on which it stands to need a puff to recommend it to our notice. To those abroad let me say, if you have children which you wish to send from home to school, or to college, and desire their physical as well as their mental and moral health, send them to Kemper College. It is one of the most delighful retreats from the noise and bustle and hot weather of the city that can be imagined, while its distance is not too great for every necessary intercourse.

The internal arrangements of the preparatory department of the college are such as to secure every attention to the habits and morals of the pupils. It is intended to be, and from the reputation of its conductors we have every reason to believe it will be, a family of *gentlemen, scholars and christian brethren.* And any one who knows how useless, nay, how dangerous, a mere intellectual education is without the *thorough training* of the *moral man*, will fully appreciate these advantages; and whoever knows the worthlessness of lofty mental abilities, palsied by its union with a sickly body, will duly value an institution where health may be preserved and strengthened, along with the education of the mind and the inculcation of sound principles, as a main-spring to direct the movements of the mental and physical machine.

Every exertion will be made by its professors and trustees, and its many friends among the clergy and laity of this city and State, to place its intellectual advantages on an equality with the best insitution of our country. The reputation of its conductors and friends—of the Bishop of the diocese—nay, of the whole church is at stake,—their honour and their christian principles are pledged to sustain it, and to obtain for it a popularity and an influence which will one day make Kemper College the pride of the western empire—the nursing mother of our best and most influential men.

The number of pupils is now small, but it enables the professors to devote more of their time and attention to them, and they consequently reap greater advantages from this circumstance. As the number increases the corps of professors will be proportionable increased. Whatever be its circumstances, its conductors are determined to meet its wants, and do every thing to make it a safe resort for our sons in preparing themselves for usefulness in the world, and for the right discharge of their duties to their fellow men and God.

Of the Rev. professor of languages, who is a graduate of Yale College, I speak from an intimate, although a short, acquaintance; and, for one, I would not hesitate to place the education of a child under his control. His principles of instruction are founded upon a correct knowledge of what education should be, not a mere hasty and superficial information about the names of books and what they contain, but a thorough training of the mind and heart in the groundwork of what they undertake—inculcating rules and principles which will enable them to study, in after life, without the help of a teacher—a *bringing out* of the mind and soul within and giving it that EXERCISE which will conduce to its healthy and sound action during the whole life.

Of the new President let those who know him intimately speak. The following is from the Southern Churchman, printed in the city from which he comes, and is copied into the Episcopal Recorder:

"We learn that the trustees of Kemper College have invited the Rev. E. C. Hutchinson, A. M., to superintend the interests of this college, the prosperity of which is so intimately connected with the advancement of the Church and the Christian education in the West. Mr. H. has, we

understand, accepted the presidentship of the college, and will enter on his duties in October next. We congratulate the friends of Kemper College on the acquisition of a gentleman of so much talent, and energy, and Christian zeal, at the head of their infant institution."

The Rev. President is now daily expected, and his arrival is looked for with the greatest interest by those who had the pleasure of seeing and hearing him preach on his brief visit to the West. He is determined to "sink or swim" with Kemper College.

Arrangements are in progress for speedily filling the vacancy in the professorship of mathematics, and we assure our friends abroad that no one will be selected who is not abundantly qualified to fill that station.

A professorship of theology has been established, and is filled by the Rev. Mr. Caswell, who is also to act as Chaplain to the College and Missionary in its neighborhood. This will afford the students an opportunity of constant attendance upon Divine worship, and fixing upon them a habit important to the well-being of their future moral character.

One word more. Education is not to be conducted at Kemper College by steam. In other words, it is not intended to be superficial. A right foundation is first to be laid, and upon that is to be built a monument to the honor of the institution—to the patience and industry of the professors—an advertising medium where others may read of the advantages of this college—one which will be a delight to its possessor and an ornament to Western literature.

FOREIGN INTELLIGENCE.

Extracts from English Journals received by the Acadia.

THE BISHOP OF WINCHESTER'S VISITATION.—On Tuesday the Lord Bishop of Winchester held his Triennial Visitation at the church of St. Olave, in the Borough of Southwark. The Rev. Mr. Marsden, of Tooting, preached the sermon. After the usual business of the diocese was concluded, his lordship delivered a most effective and impressive charge. The principal topics alluded to at the commencement were, the state of education in the diocese, and the chief obstacles that prevented the efficiency of the schools: and the necessity for church extension. His Lordship recommended the clergy to make a simultaneous collection in their different churches in aid of the Diocesan Church Building Society, whose funds were exhausted. The last Sunday in November, which is Advent Sunday, was proposed for that purpose. The next subject adverted to, was the churchrates, when the recent judgment of the Court of Common Pleas was mentioned as a most important one. It decided that to maintain in repair the edifice of the parish church is a common law obligation on the parishioners at large, and that when repairs are needed, the only question that a vestry can legally entertain is, in what way this obligation could best be discharged, and how the money required to be raised ought to be apportioned among the inhabitants. His lordship then expressed his thankfulness at the brightening prospects of the Established Church. A storm had recently passed over it, but it was a matter of wonder to think how few the wrecks were that strewed the sand The increased zeal and energy of the clergy, the progress of education, and a spirit of church building, were all satisfactory signs that the Establishment maintained undiminished influence i the country. His Lordship then adverted to the new opinions that had appeared within the Church. Were a cloud seen in the horizon no bigger than a man's hand, it became his place as a watchma clearly to indicate its approach. He then, in bold and decided terms, protested against the doctrines of the Oxford Tract writers.

The first ground for fear was, when a cloud was attempted to be thrown over the method by which sinners were accounted righteous before God—when a certain meetness of inherent sanctification was insisted on, to the confusion of the justification *ab extra*, dependent on the work of Christ. The second ground for fear was, when tradition is advanced to something like co-ordinate authority with Scripture, and so the practical effect in teaching came to be the upholding of a double revelation. Thirdly, the doctrine of *reserve* was noticed as a doctrine that derived no countenance from the teaching of our Lord, from the teaching of the Apostles, from the experience of individuals and nations, for whose conversion many a conscientious pen has been constrained to record as a failure the employment of any other means than the prominent exhibition of the cross; it is opposed also to the formularies of our Church, which put into the child's mouth the explicit declaration, "Who hath redeemed me and all mankind." Fourthly, the undue exalting of the sacraments, not considered with the Article as pledges and channels of grace, but as the keys of the kingdom. Fifthly, speaking in extenuating terms of the Church of Rome, viewing the Papal supremacy as a mere accident in Providence, and the blessed Reformation as the fountain-head of all subsequent schisms. And, lastly, a method of interpreting the Articles in a sense contrary to what was understood by the framers of them, thereby violating the royal injunction prefixed to the Articles, "That no man shall put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense."

From these grounds of apprehension, his lordship deduced two corollaries. 1st, It was the duty of the clergy to contend for the faith once delivered to the saints, and themselves to stand fast in the liberty wherewith Christ hath made them free: and 2dly, The importance of union and a spirit of charity and forbearance; and concluded with a full and glowing description of the results which a course of scriptural teaching would produce.

Such we understand to be an imperfect outline of this well-timed charge, which, we trust, will in due time be printed for the edification of the Church at large."

A NEW WORK.—We perceive in our foreign papers the notice of a new work lately published in England. It is entitled, "Conferences of the Reformers and Divines of the early English Church, on the Doctrines of the Oxford Tractarians; held in the Province of Canterbury, in the Spring of the year, 1841. Edited by a member of the University of ———." One of our London papers prefaces its critique with the following notice of the plan of the work.

"This work is one of considerable labor, and formed on a plan rather novel, though well suited to answer the purpose in view. The design of the author was to bring the sentiments of our Reformers and early Divines to bear on the dogmas of the Tractarians; and for this end he has framed "Conferences" in which the Reformers and others are engaged, delivering their opinions on the subjects that are introduced; and their opinions are given in their own words as found in their writings. There is a Moderator to conduct the discussions, who introduces the subject, and shows the views given of it by the Tractarians as exhibited in their publications. He then calls on those present at the Conference to declare their sentiments: which being done, he sums up the whole and points out the differences and contradictions, showing how our Reformers have long ago opposed and condemned the peculiarities of the Tractarian system. The subjects discussed are these:—Apostolical succession—equality of bishops and presbyters—the Church—tradition—private judgment—the sacraments—sin after baptism—justification by faith—and preaching the Gospel. On all these points it is clearly shown, that our Reformers and the Tractarians wholly differ, and are directly opposed the one to the other."

LEEDS PARISH CHURCH.—The whole amount of collections made at the consecration of Leeds Parish church, amounts to the sum of 1,255*l.* 14*s.* 9*d.* The services were held on Thursday, Friday, and Saturday, and the collections made at each service. The largest sum collected was after the sermon of the Bishop of New Jersey, viz. about 621*l.*

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER XXXVI.

HAMMOND, THE DIVINE.

The literary and theological character of Hammond is as well worthy of regard as his personal traits and Christian virtues. The holy innocence of the heart and life of this excellent man serves as a fair transcript of his bright intelligence and persuasive oratory. It has been said of Leigh Hunt, that "the author translated admirably into the man:" so of Hammond, we may add, his literary character was but the clear reflection of his personal temper. Thus his loyalty to his King (the weakness, in this instance, of a noble nature,) was the converse of that lofty reverence of principle and obedience to the call of duty, which marked every action of his life. The charity he taught, he not only practically carried out, but also tranferred it to all his speculative doctrines and theoretical opinions. It colored his eloquence with the soft hues of love and piety. His sublime idea of Friendship, (with him a reality and a sufficient evidence of sterling worth) formed the basis of an enlarged and intelligent philanthropy. His social feeling was thus expanded into an enlarged sentiment of patriotism and humanity.

Hammond was not only an effective preacher, but also a deep theologian (by no means a frequent union of talents,) an able controvertist and a faithful parish clergyman. Bishop Fell gives several astonishing instances of his industry and especially of his rapidity in composition. "So ready," he tells us, was his invention, that "a little meditation on the Saturday night made up his sermon." During the last twelve years of his life, "finding the recollection of his thoughts disturb his sleep, he remitted the particular care of the composition and method of his future discourse to the Sunday morning, wherein an hour's consideration fitted him to the office of the day." One of the most important of his tracts, 'Considerations of Present necessity concerning Episcopacy,' was drawn up between ten o'clock in the evening and the next morning, when it was sent to press. His tract on Scandal was commenced at 11 o'clock at night and finished before he retired to rest. Five sheets, 'amongst his other diversions,' (i. e. employments,

not amusements,) were frequently his day's work. "To be accurate in the grammar and idioms of the tongue, and then as a rhetorician, to make all their graces serve his eloquence; to have traversed ancient, and yet be no stranger to modern writers; to be studied in philosophy and familiarly versed in all the politer classic authors; to become learned in school divinity, and a master in Church antiquity, perfect and ready in the sense of fathers, councils, ecclesiastical historians, liturgics; to have devoured so much, and yet digested it, is a rarity in nature and in diligence, which has but few examples" This is the character Fell gives to the learning of his friend.

Hammond was an industrious writer of the more popular treatises of theology and manuals of church doctrine and Christian morality, necessary at that period to expound the principles and advocate the forms and government of the Church of England. He was looked to for writing down the flimsy sophistries and grave rhapsodies of the dissenters, both Presbyterians and Independents. His tracts of Conscience, of Will Worship, of Scandal, of Resisting the Lawful Magistrate, of the Change of Church Government, of Superstition, of Idolatry, etc. etc., were of this class. Hammond drew up a practical catechism for the laity, and also wrote for students of theology, his Paræsis and Annotations. His critical commentaries were considered the best of their kind, and he was himself regarded as the ablest and honestest advocate of Episcopacy and Monarchy.

As Charles's 'favorite chaplain' and most devoted adherent, Hammond (averse as he was to all dispute and angry discussion) was obliged to take part in the religious controversies of the day, and in every instance came off conqueror; particularly at the famous discussion at Uxbridge, where the King's chaplains and the parliamentary preachers debated high and solemn points of doctrine.

Herbert's Country Parson was realized in the person of Henry Hammond. To say nothing of his charities and other kind offices, he was a diligent preacher, a thorough disciplinarian in catechising and the other details of a parish priest's duty, and a frequent visiter among the poor, the sick, and the miserable, to whom his counsel and heart were ever open.

Of Hammond's influence as a preacher, we have the strongest testimonies to his natural pathos, clear and manly sense, and sweet elocution. He had quick conceits and a ready flow of language. King Charles, a critic of fine taste, if not a just sovereign, declared of him, "*That he was the most natural orator he had ever heard.*" Hammond stands somewhere between the French Flechier and Jeremy Taylor. With less tenderness than the first, (who excelled, mainly, in funeral orations,) and with less brilliant fancy than the last, he has suavity and ingenuity, clear, manly sense, a happy talent for exposition, sweetness of sentiment, and warm, generous feeling. If he never excites admiration, he never omits to gain attention. He aims his way to the heart, instead of commanding a ready access.

Hammond and Herbert afford occasion for a parallel. The former, as pulpit orator, sustains about the same rank as the latter holds as religious poet The personal characters of the two were distinguished by the same gentle amiability and sincere piety. Hammond had more trials to encounter, and displayed true fortitude. The course of Herbert's life lay in quiet and retired study. Both are glories of the finest period of our sacred literature.

Less by way of illustration of the above criticism, than as useful specimens of practical application, we subjoin a few passages from the sermon on the text of Galatians, vi. 15. "*But a new creature.*" It is a discourse on regeneration, in which that disputed theme is handled with all the reverent piety of a Christian, and all the lucid clearness of a calm philosopher.

"Every natural man which hath nothing but nature in him, is an old man, be he never so young; is full of years even before he is able to tell them. Adam was a perfect man when he was but a minute old, and all his children are old, even in the cradle, nay, even dead with old age. And then, consequently, every spiritual man which hath something else in him than he received from Adam, he that is 'born from above,' γεννήθηἄνωθεν, (for it may be so rendered from the original, as well as 'born again,' as our English read it,) he that is by God's spirit quickened from the old death, he is contrary to the former, a new man, a new creature. The old eagle hath cast his beak, and is grown young; the man, when old, has entered the second time into his mother's womb, and is born again; all the grey hairs and wrinkles fall off from him, as the scales from blind Tobit's eyes; and he comes forth a refined, glorious, beauteous, new creature; you would wonder to see the change. * * * You have heard, in the primitive church, of a grain of faith removing mountains; and, believe me, all miracles are not yet out-dated The work of regeneration, the bestowing of a spiritual life on one dead in trespasses and sins, the making of a carcase walk, the natural old man to spring again, and move spiritually, is as great a miracle as that. * * * Every check of conscience, every desire of grace, every motive or inclination toward spiritual good, be it never so short-winded, is *preludium Spiritis, a kind of John Baptist to Christ*, something that God sent before to prepare the ways of the Lord." Here follows an observation of great acuteness: "Generally you may mark that in such desires of spiritual things, it is some carnality that moves unregenerate men: somewhat it is, that may please the flesh, and then it is not the spiritual, but the carnal part of it, that is their object which they woo and make love to:" How true is this of the devotion of the Turks in all ages, (whose Heaven is a Harem:) of the Independents, in Cromwell's time, whose humility was assumed to cloak their ambition and rapacity; and in later times, this has proved too often the case, in the sect of Methodists, whose spiritual raptures are more accurately translated into the extasies of sensation."

This passage is similar to many that occur in the sermons of Hammond, a specimen of scholastic persuasion. Dwelling on the 'carnality' (a vile phrase of the Puritans, by the way,) of our best actions, he proceeds, "And then, indeed, how impatient should every Christian be of this *colocquintida* within him? There is, *mors in olla*, as the prophet once spake, death in the pot, that so infects and kills everything that comes out of it How should we abhor, and loathe, and detest this old leaven that so besours all our actions?—this heathenism of unregenerate carnal nature, which makes our best works so unchristian? To insist longer upon this were but to increase your thirst, not to satisfy it—to make you sensible of that *marasmus* and desperate draught that hath gone over our souls, but not to help you to any waters for the cure." From "the New Heart," a poem of Quarles, on the same theme, the following verses are taken, expressive of the perfectly pure and happy state of the regenerate soul.

No hope deceives it, and no doubt divides it;
No grief disturbs it, and no error guides it;
No guilt condems it, and no folly shames it;
No sloth besets it, and no lust enthrals it;
No scorn afflicts it, and no passion galls it;
It is a carkanet of immortal life;
An ark of peace; the lists of sacred strife;
A purer piece of endless transitory;
A shrine of grace, a little throne of glory;
A heav'n-born offspring of a new-born birth;
An earthly heav'n; an ounce of heav'nly earth.

J.

History of Literature. *Schlegel.*

We seldom find a volume containing such minute investigation of the origin of language, and gradual progress of literature, such retrospective examination of the intellectual habits and opinions of different nations, with topics varied and numerous as the chapters in the present translation of Schlegel, just printed in America, from the Edinburgh edition. These lectures are translated by one whose very name guarantees his capacity; for abundant as may be their merit in the German original, yet are we confident of Mr. Lockhart's ability to do justice to the author. And as corroboration, we select his remarks on poetic composition.

"In the poetry of nature, as in the poetry of man, there is room for a three-fold distinction. The poetry of man may be, first, a clear mirror of actual life and the present; or, secondly, an embodying of the recollections of a marvellous antiquity, and departed age of heroic actions and adventures; or, thirdly, if it be in the hands of a poet who desires rather to inspire than to describe, it may consist in a stirring up and awakening of the hidden depths of human feeling. All this might be equally said of the poetry of nature. For this poetry may, in the first place, give us a picture of the external appearances of things, and for this purpose introduce all that is quickening and enlivening in spring, all that is generous or powerful in animals, all that is beautiful and lovely in flowers and trees; all, in short, that seems to the eyes of men sublime or pleasing, whether in the heavens under which they move, or on the earth upon which they tread. The only difficulty here is to avoid exuberance; for descriptions which are too full even although they should be perfectly just, are distressing to us, and destroy their own effect; while solitary flowers from the fulness of nature, inserted at due intervals into the web of poetry, lend a charm to the whole texture, which no ornament can rival. But nature also, in the second place, had her wonderful past; she also has had her times of gigantic dimension and unfettered energy, which correspond with the heroic ages in the history of man. To be convinced of this, we need only attempt to analyze the feelings with which we ourselves survey nature in her wildest forms,—the awe with which we are struck when we enter into some savage wilderness, where rocks, and hills, and woods, and waters, are all mingled together in the shapeless majesty of chaos. Or we may reflect for a moment on the tenor of all ancient traditions; they abound in the display of the great physical catastrophes of the past. All the more unusual and terrific appearances of nature—storms, tempests, floods and earthquakes, seem to be scattered remnants of this ancient state of things, and carry us back for a moment into the bosom of this mysterious past. But there is yet a third mode in which the poet may make use of nature. Between the poet and nature, no less than between the poet and

man, there is the sympathy of feeling. Not only in the song of the nightingale, or in those melodies to which men all listen, but even in the roar of the stream, and the rushing of the forest, the poet thinks that he hears a kindred voice of sorrow or of gladness; as if spirits and feelings like our own were calling to us from afar, or seeking to sympathise and communicate with us from the utmost nearness to which their nature will allow them to approach us. It is for the purpose of listening to these tones, and of holding mysterious converse with the soul of nature, that every great poet is a lover of solitude. The question of the philosophic inquirer, whether nature be, in truth, so animated, or whether all this be not mere self-deception, is one of no avail. It is sufficient that this feeling and this aspiration are things which exist, more or less, in the fancy and the breast, not of poets only, but of all men. In the writings of the Greeks and Romans, we have only a few traces of this sort of poetry; they are more abundant in those of our northern ancestry, because these lived less in cities, and were, of course, more intimate with the simple forms of nature. But the truth is, that all these descriptions and feelings of nature, should never, in poetry, be cut off and separated from the representation of those human beings, of whose real life they form the most beautiful ornaments. When they are isolated and set forth by themselves, the great and perfect picture of the world, which it is the business of poetry to place before our eyes, becomes contracted in its limits; the harmony is immediately destroyed, and that power which is so irresistible when all is together, becomes broken, dissipated, and ineffectual."

This volume comprises sixteen lectures, each and all offering attractions to those interested in the discovery of the first dawning of human intellect, in tracing the advancement of mind through dark ages of superstitious barbarism and cruelty, until more general and enlarged education, eliciting the tranquil pleasures of literature, and its consequent favorable influence on individual and national character, wrought a mighty change; and learned men walked abroad, mingling with their fellows, instead, as of old, seeking selfish delight in the retirement of a cloister. The effect of this seclusion is thus described in the first discourse:

"A separation between men of letters and courtly society, and again between both of these and the common people, is destructive of all national character. It is necessary that the different natural circumstances and situations of the various classes of mankind should, in a certain degree, work together before we can either attain or enjoy excellence in the productions of mind. Where was there ever any work entitled to be called truly perfect, in the formation of which the strength and enthusiasm of youth have not labored in companionship with the experience and maturity of manhood? There are only two common principles on which every work of imagination must more or less proceed—*first*, on the expression of those feelings which are common to all men of elevated thinking; and, *secondly*, on those patriotic feelings and associations peculiar to the people in whose language it is composed, and on whom it is to exert its nearest and most powerful interest."

And again:

"That the formation of a national character requires a combination of all those powers and faculties, which we but too often keep distinct and isolated, is a truth which has at last begun to be felt. The learning of the philosopher—the acuteness and promptitude of the man of business—the earnestness and enthusiasm of the solitary artist—that lightness and flexibility of mental impression, and every fleeting delicacy which we can only find, and learn to find, in the intercourse of society—all these are now brought somewhat into contact with each other, or, at least, do not stand aloof in such such total separation as of old." x.

Topics of the Times.

NAVIGATION OF THE EUPHRATES.

From the London Literary Gazette.

A short time ago there appeared in the newspapers a brief statement of the arrival of two steamers at Balis, on the Euphrates. Our readers, who all along had full and complete accounts of the Euphrates expedition, will be glad to hear of the successful termination of this enterprise. It will be remembered that, after the loss of the Tigris steamer, the Euphrates attempted the ascent, but failed on account of her deep draught of water, which amounted to three feet, while the Tigris only drew eighteen inches. Colonel Chesney and the officers of the Euphrates having returned to England, the charge of the steamer left was intrusted to Captain Lynch, of the Indian navy, who, between that period and the present, effected two very remarkable exploits: first, the ascent of the river Tigris as far as close to where it receives the Great Zab, and where he was not stopped by want of water, but by the force of the current; the second was, to take the steamer from the river Tigris to the Euphrates, by the most northerly of the canals on the alluvial plain of Babylonia. In the accomplishment of this latter task, the paddle-boxes were sometimes both suspended over hard and dry ground.

Government, however, never abandoned the original undertaking; and between that period and this no fewer than four iron steamers of light draught of water, and constructed for river service, have been sent out to the Euphrates, but unfortunately with inefficient crews, or the ascent of that great river would have been before attempted. Two of these steamers (we believe the Nitocris and Semiramis) have now accomplished what puts beyond all doubt the long-vexed question as to the possibility of navigating the river Euphrates.

We are not, at the twelfth hour, going to run over again the important commercial and political advantages, and still more the great advantages to progressive civilization, which the opening of such a navigation offers to Great Britain, and to sympathizing humanity, wherever it is to be found. Let us hope that, while other nations are talking of these things, England will be doing them.

We have it in our power to mention one or two curious little facts in connexion with the progress of these events. The successful result of the mission sent by the Society for Promoting Christian Knowledge to the Patriarch of the Chaldean Christians in Kurdistan, and which mission sprang out of the Euphrates expedition, has not failed to awaken the greatest interest among all to whom the fate of the Eastern Christian nations possesses the slightest attraction; but it influenced still more strongly the opposing churches of the New World, one branch of which had already a very extensive mission at Urinujeh, in Persia, and close to the Chaldean mountaineers.

Two missions have in consequence, reached Mosul this spring and summer. The first is composed of two reverend gentlemen with their wives, one of whom is to remain at the Mesopotamian capital, the other is to take up his residence in the mountains. These parties are Congregationalists; and a third (Dr. Grant,) who has already distinguished himself by his labors among these interesting people, has lately left Constantinople, also on his way to the same field of good works.

In the meantime the Episcopalian mission from the United States has not been inactive among Christians with whom it especially feels called upon to ally itself in brotherly and religious affection, since they belong to one of the oldest apostolical churches in the world, and one which has not protested against, for it has never been tainted or corrupted by Romish heresies.

We learn by our own private advices that the Rev. Mr. Southgate, of the U. S. Episcopal Church, and known by his travels in eastern countries, has arrived at Mosul, and is in hopes of inducing a Chaldean bishop to return with him to vist his brethren of the New World.

In this activity for the welfare and wish for the friendship of the Chaldeans, which has suddenly sprung up, England has alone been slow in her operations. Mr. Rassam is now her Majesty's Vice-Consul at Mosul, where he will do all that is in his power to keep up the friendly alliance which was established by the mission, of which he was a member. A learned and reverend divine of Oxford has, we have heard, offered his services to visit the mountaineers; and for them, as for all classes of Christians in the East, we sincerely hope that the residence of a bishop in the Mediterranean Sea will be replete with many advantages.

The next interesting fact that it is in our power to communicate concerns more general civilization; and it is to the effect that a gentleman, also connected with the Euphrates expedition, and holding an official situation at Bagdad, has had sent over to that place various of the latest improvements in agricultural implements, and among those especially a number of ploughs, a press for cotton, etc., etc. These he intends to bring into full operation, with the assistance of natives only; as also improved means of irrigation; besides which he is going to introduce the cultivation of cotton and sugar, for both of which the country is admirably adapted. These movements are calculated to have a great effect upon those countries with the progress of time.

We have been led into this momentary digression concerning the advance of civilization in Western Asia from having read this week a letter, running the round of the newspapers, from one of the officers of the steamers engaged on the Euphrates, who, in the feelings naturally suggested by their triumphant success, calls attention to the prospects now held out in the East, and truly exclaims, "may civilization, flying on the wings of commerce, carry with it the blessings of the Gospel of salvation!"

We would beg leave, however, in relation to this letter, (which has appeared in a Liverpool journal, and been copied generally by the press,) to set the public right upon a few facts. The Yezidis are not, as has been calumniously stated by the Christians of the East, worshippers of the devil, nor of a peacock; but they are among all Orientals, who are not Christians, those who are most open to receive its saving light.

The names of almost every place noticed in the letter are calculated to mislead. Perisalom is Perisabor; Pylor of Xenophon, is the Pylæ of Xenophon; Euri is Erzi, or Ezra; Thapsacus is

not at Al Der the monastery, but at Al Hammam, near Rakkeh; Raccaba is Rahabab, the Rehoboth of the Scriptures; Tenobia is Zenobia.

The crusaders can scarcely be expected to have extended their power to Jiaber, when they were so often defeated at Harran, which is not more than twelve miles from their stronghold, Edessa. And the Taurus is at a much greater distance than the writer appears to imagine, when he says, the distant Taurus re-echoed the royal salute fired at Balis, or Baulus, as he writes it—the ancient Barbalissus. He thinks that the river may be navigated to the heart of the Taurus. This is not so improbable as may appear at first sight. The cataracts of Samosata, noticed by Pliny, are rapids of no importance; and there are only five rapids, one of them a fall of a few feet, between Ergan Kalehsi and Malatiyah. The new iron steam-boat which passes the rapids on the Danube, above Orsover, perhaps overcomes as great obstacles.

Miscellaneous.

For the Church Record.

VINCENT OF LIRINS.*

The publication of Keble on Tradition, of Manning on the Rule of Faith, and of a new translation of Vincent of Lirins, with Bishop Hopkins' sermon on "Scripture and Tradition," abundantly manifest, that the subject of Tradition will receive a thorough investigation, and become a matter of deep interest in many minds. It is well. The stress laid upon tradition by the Church of Rome, is enough to show, that every student of divinity, if not most private Christians, should have clear and stable views upon the subject. The urgency with which the writers above named press their views, and the confidence with which they assert them, may force an investigation of them, from which no intelligent Christian should shrink. So, I say, it is well that the subject is brought under the public eye. It were far better that it should be, and be examined openly and fairly, rather than foisted in with that cautious reserve, commended by the Oxford Tractarians; which, if successful, might slip the subject along with all sorts of error tacked upon it, before one was aware.

In the remarks now to be made, it is my intention to do what little may be done, by clearing the way for an examination of the Oxford doctrine upon tradition, in reference to one of the authors specified. Nothing so much helps to a correct understanding of a book, as an accurate knowledge of the history of its author, and his design in writing. The work of Vincent of Lirins, the author of the three notes of tradition, viz. *Antiquity, Universality, and Consent*, has been republished at Oxford; and, as it would appear, (Ox. Tracts. No. 78, p. 1,) put forward as an exposition of the sentiments of the Church of England on the subject of tradition. What *authority* there is for this insinuation or dogma, (as any one pleases to take it,) beyond the opinion of the Tractarians, I know not. It would be well if they practised a spice of their own approved "reserve," in making such statements, which may beguile, as they have often done, the youthful and inexperienced.

Now the work of Vincent, his commonitory or admonition respecting heresy, all your readers ought to know, is the work of a man, who, for this very production, is venerated and eulogized at Rome, quite as much as with the clique of Oxford. Nay, even more; (unless as their attempt in relation to Bishop Ken shows they mean to try the trick of canonizing, as well as the Pope,) for at Rome, Vincent is exalted into an absolute saint, and a day assigned him in the Calender. This confirms what has been said in your paper, lately, respecting the similarity between the positions, the stand-points, of Bishop Hopkins and the Romanists.* We thus find the book which the Oxford men signalize as their *vade mecum*, in respect to tradition, in as full repute at the Vatican, as in their Anglo-Catholic, (I hardly dare say Protestant, lest the term be considered an insult,) their Anglo-Catholic University. Here, then, is another proof, that in respect to principles with which to start, there is a strange unanimity between the Tract men and the Papists; and a good reason why the prudent should ask, as they are beginning to do, What if these Tract men say they differ *now* from Papists, in the application of these principles; their principles being the same, may there not *ultimately* be harmony between them? Rome, we know, *never changes;* so what that harmony is to be is no dark problem.

But to come to St. Vincent. I have never had that respect for him, which the tract men claim as his due, since I learned that *he himself was infected with that very disease, which he set himself up to cure*, viz. *heresy;* and further, that he composed his book with the very design, with which I am constrained to believe some cry up the authority of tradition, viz. an anxiety to escape the force of the plain and unpalatable statements of Scripture itself in relation to doctrine. This may be deemed a bold position; but I am not in the habit of making random assertions, and shall submit my proofs of the fact, that Vincent was a semi-Pelagian, and that he wrote his book to depreciate the strong statements of St. Augustine on Divine Grace and the corruption of human nature, because Augustine, in the spirit of some of modern days, had gone directly to Scripture itself, and not stopped at the half-way house of tradition to ask the road.

That Vincent was a semi-Pelagian, a writer in the Biog. Universelle, in the usual way of many Romanists, attempts to deny; and this is the less surprising, since Vincent was a Frenchman as well as himself. (Biog. Univ. 49. 118.) But even Du Pin admits that Vincent attacked St. Augustine, and that he is the writer against whom Prosper directs his remarks, in his defence of St. Augustine. (Du Pin, 1. 483. Dub. edit. 1723.†) True, Du Pin admits that many of the French of Vincent's day were (as it is well known they were‡) semi-Pelagians; and says they were not accounted heretics. (Du Pin, 1. 482.) How could they be accounted heretics, on Vincent's principles, unless *all* the Christian world condemned them? So semi-Pelagianism is no sin, according to St. Vincent; and perhaps many other *isms*, such as Romanism or Oxfordism, would receive as lenient a judgment from him.

If, however, Semi-Pelagianism is sinfully erroneous, (and it is condemned, though not by name, in our xth and xiiith articles) then it is worth while to know whether Vincent ought to be considered a Semi-Pelagian in the view of our own church. Cave, a high authority, maintains that he was. (Hist. Literaria, 1. 337.) Lardner, a most extensive reader among ecclesiastical writers, and impartial in this case especially, hesitates not to say, he is generally called one. (Works, qto. ed. 3. 24.) Giesler, in his Ecclesiastical History, accounts him one; and gives many authorities at the foot of his page. (Vol. 1. 227.*) This is sufficient. Let all those who would respect the judgment of our church, be somewhat cautious in taking, without solemn testimony, the dogmas of a writer, whose principles of faith that church has reprobated. It may be as well to add, not that church only; for in France, too, where Semi-Pelagianism first found a foot-hold, and where it flourished for a century, after the condemnation of Pelagius in the Council of Ephesus, (A. D., 431.) this shape of heresy was denounced, also, in not less than two councils; (those of Orange and Valence, A. D., 529;) a denouncement re-echoed by the Pope himself! (Muenscher Dog. Hist. p. 77.)

So much for St. Vincent's soundness in the faith; now for the object with which this ecclesiastically sanctified Semi-Pelagian wrote his far-famed book.

Lardner (3. 26) quotes the learned Protestant Basnage, and the critical Romanist Pagi, (commentator on Baronius, that magnus Apollo of Papists,) to prove, that Vincent wrote his book, with the secret design of building up his own noxious errors. Augustine, finding Scripture quite strong enough to maintain his opinions about the entire freedom of Divine grace, and the sad corruption of human nature, wanted no other or better court of appeal. But to Vincent, and many of his French self-righteous and monkish brethren, (for he takes his name of Lirins from the Convent of Lirins,) such strong doctrine as good old Augustine taught, about our dependence wholly upon grace and free grace, and too about the deplorable helplessness of human nature, in itself considered, was altogether uncomfortable and unsavory. No wonder. There are two sorts of people who dislike to hear much about unbought grace and human corruption. The one consists of those, who shut themselves up in monkish cells, and the studies of colleges, and who being away from the world's temptations, do not find themselves so bad as e. g. our xth Article would represent them, and who therefore wish heaven to take into the account of salvation, a part, at least, of their own innocency. The other consists of those, who being in the midst of the world's pleasures, and desiring to enjoy them as long as possible, quarrel with all doctrine, which would give them other than a flattering account of their present estate and future destiny. Singular as it may seem, these two kinds of people, having each their separate aims, but finding those aims can be accomplished by unanimity in action, are found to agree most lovingly;

* Of Lerins it used to be, and is so put down in Worcester's Gazeteer. There are two small islands bearing this name, on the South coast of France, about three degrees east of the mouth of the Rhone.

* It may not be amiss to note, that one of the decrees of the Council of Trent (Sess. iv. 2) condemns all who would presume to interpret the Scriptures, otherwise than according to the unanimous consent of the Fathers; and that in the creed of Pius IV. (C. Butler on Creeds, p 10.) Every Romanist does "promise, vow, and swear," that he will never "take and interpret them otherwise than according to the unanimous consent of the Fathers." This is proof cumulative, that the *principle* of Bishop Hopkins and of Rome is the same.

† Tillemont, (16. 13. 4, to Ed.) does not decide the question. But he speaks of the suspicion thrown on Vincent by Cardinal Norris and others: suspicion he would gladly have wiped away if he could.

‡ The south of France was a perfect hot-house of Semi-Pelagianism, and convents were the hot-beds to breed its germs. Students, not working clergy, manufacture heresy.

* Newman, in his Church of the Fathers, is duly "reserved" about Vincent's heresy; or, it may be, had an opinion about him, which, like his opinion about Gregory, &c., he keeps to himself, (p. 180.) Or he may have been less clear, when writing Vincent's life, as he seems somewhat Hibernicised on one of its pages. He says (e. g. p. 174,) that Vincent was originally a layman! Pray, Mr. Editor, can you point out a clergyman who was not originally a layman?

and so we must not be surprised, sometimes, to see even monkish doctrine favorably accounted of by the fashionable and the worldly

Vincent liked not Augustine's direct and clinging references to the Holy Writ. He thought he could melt or disguise these references completely by covertly representing Augustine as an innovator, and declaring antiquity against him. This, Pagi says, was his object; and it is abundantly explained by his special urgency on the theme of *novelties*. It is further to be remarked, that Vincent acted most meritoriously upon the principle of *reserve*, which has been so much esteemed by a sect of Romanists of no very wholesome reputation; but which our Oxford friends endorse most cordially—not reserve about the propriety of keeping their opinions to themselves, or letting them out in drops, till the initiated are ready for a full draught. Vincent wrote in 434. The Council of Ephesus had in 431 upheld Augustine, and his name was in too high repute, though he himself was dead, (died in 430,) to be attacked by a responsible assailant. Vincent came out, therefore, under the anonymous title of Peregrinus.

So much for the object with which this Commonitory, this high-titled monitorial manifesto, was set forth by a skulker! Like many books, like many laws of legislatures, like many canons of the Church, all bearing general titles, and having apparently general objects in view—like them also, it was suggested by a specific object, and composed with a specific aim—an object and an aim, which in the lapse of time have been forgotten, but which, if hunted up, would cast suspicion on many books, laws, and canons, now as passable as, in hard times, the "constitutional currency." For one, then, while I would by no means disparage antiquity or the fathers, (and I have been disposed perhaps only too much to venerate them, till I saw some viewing them with superstitious reverence,) and while I would by no means reject them as *auxiliaries*, though I might be a *protestant* against their *authority*, I cannot feel that profound respect for a book written anonymously, and with a party aim, which is felt at Oxford and at Rome. And there is yet another reason which induces me to regard Vincent's book distrustfully, viz.: that he himself by no means exalted his own theory so highly as many moderns. Vincent seemed to have a wary apprehension of the suggestion made the other day in this paper, that the theory of some about tradition, as a rule of faith, is a two-edged sword, which may be wielded *against* its advocates as well as *for* them: in other words, that people may sometimes disagree quite as effectually about this rule as about the scriptures; all difficulties in which it proposes to settle so expeditiously. He therefore adds some *limitations*, which (conveniently enough perhaps,) are overlooked or forgotten. Witness his xxviiith chapter. He there specifies two very serious limitations. *First*, he says, this rule about antiquity, universality, and consent, is not to be followed in every small question of the divine law, but only, or at least especially in the rule of faith. [There seems to be a disagreement between the Oxford translator and Du Pin about this limitation, and I have not the original at hand to compare. Du Pin says (4, 483) that Vincent makes his system inapplicable also to questions which serve for the foundation of Christian doctrine; as though, I suppose, such questions were plain enough in the Bible itself. Let some one who has the original decide.] *Secondly*, Vincent says his system will not apply to *old* heresies, but only to *new* and *upstart* ones; because forsooth he saw, shrewdly enough, that old heresy might have something to say for itself (tradition being the rule) as well as old truth. Therefore, says he, "such kind, whether of profane schisms or heresies which be of long standing, we must not otherwise convince, but only, if need be, by the authority of the scriptures." (Oxford ed. p. 132.)

Ah! Vincent, this is indeed the true, the best way *to convince* people, I do verily believe. It is easy enough to avoid and detest them, as he goes on to say, as already convicted and condemned in old time, by general councils of Catholic priests. But for *conviction*, there is verily nothing like scripture's own divinely inspired self; and if that fail, we may as well leave heretics in the hands of God: our avoidance and detestation will have little influence when God's own word is insufficient.

I intended to add here (but have occupied too much space already) some extracts from Bishop H U. Onderdonk's tract on the Rule of Faith:—*a tract for the times* quite inestimable, and which I hope will not be suffered to lie, as I understand it does, under a strange hiding of dust. I pass it with a bare reference, and conclude with a few words from one of our *primitive* homilies. (Hom. for rogation week, part 3d.) "It may be called knowledge and learning, that is otherwhere gotten without the word; [i. e., the Bible;] but the wise man plainly testifieth, that they all be but vain which have not in them the wisdom of God We see to what vanity the old philosophers came, who were destitute of this science, gotten and searched for in his word. We see what vanity the school doctrine is mixed with, for that in this word they sought not the will of God, but rather *the will of reason, the trade of custom, the path of the fathers, the practice of the Church*: let us, therefore, read and revolve the holy scripture both day and night; for blessed is he that hath his whole meditation therein. It is that that giveth light to our feet to walk by. It is that which giveth wisdom to the simple and ignorant. In it we may find eternal life." P. E. C.

DON'T BE DISCOURAGED.

Don't be discouraged, if, in the outset of life, things do not go on smoothly. It seldom happens that the hopes which we cherish for the future are realized. The path of life, in the prospect, appears smooth and level enough, but when we come to travel it, we find it all up hill, and generally rough enough. The journey is a laborious one, and whether poor or wealthy, high or low, we shall find it to our disappointment, if we have built on any other calculation. To endure it with as much cheerfulness as possible, and to elbow our way through the great crowd, 'hoping for little, yet striving much,' is perhaps the best plan. But,

Don't be discouraged, if occasionally you slip down by the way, and your neighbor treads over you a little; or, in other words, don't let a failure or two dishearten you—accidents will happen; miscalculations will sometimes be made; things will turn out differently from our expectations, and we may be sufferers. It is worth while to remember that fortune is like the skies in April, sometimes clear and favorable; and as it would be folly to despair of again seeing the sun, because to-day is stormy, so it is unwise to sink into despondency when fortune frowns, since, in the common course of things, she may surely be expected to smile again and again.

Don't be discouraged, if you are deceived in the people of the world—they are rotten at the core. From such sources as these you may be most unexpectedly deceived; and you naturally feel sore under such deceptions; but to these you must become used; if you fare as most people do, they will lose their novelty before you grow grey, and you will learn to trust men cautiously, and examine their character closely, before you allow them great opportunities to injure you.

Don't be discouraged, under any circumstances—Go steadily forward. Rather consult your own conscience, than the opinion of men, though the latter is not to be disregarded. Be industrious; be sober—be honest—deal in perfect kindness with all who come in your way, exercising a neighborly and obliging spirit in your whole intercourse; and if you do not prosper as rapidly now as some of your neighbors, depend upon it you will be happy. —*Monthly Repository.*

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GEORGE JARDINE.

litical life had escaped the untiring industry of his countrymen. This toil was not wholly fruitless, and several interesting facts obscurely known, and others utterly unknown by the Italians themselves, are drawn forth by Mr. Wilde from the oblivion of these archives.

While thus engaged, the circumstance of the lost portrait of Dante was again brought to Mr. Wilde's mind, but now excited intense interest. In perusing the notes of the late learned Canonico Moreri on Filelof's life of Dante, he found it stated that a portrait of the poet by Giotto was formerly to be seen in the Bargello. He learned also that Signor Scotti, who has charge of the original drawings of the old masters in the imperial and royal gallery, had made, several years previously, an ineffectual attempt to set on foot a project for the recovery of the lost treasure. Here was a new vein of inquiry, which Mr. Wilde followed up with his usual energy and sagacity. He soon satisfied himself, by reference to Vasari, and to the still more ancient and decisive authority of Filippo Villari, who lived shortly after the poet, that Giotto, the friend and contemporary of Dante, did undoubtedly paint his likeness in the place indicated. Giotto, died in 1336, but as Dante was banished, and was even sentenced to be burned, in 1302, it was obvious the work must have been executed before that time; since the portrait of one outlawed and capitally convicted as an enemy to the commonwealth would never have been ordered or tolerated in the chapel of the royal palace. It was clear then, that the portrait must have been painted between 1290 and 1302.

Mr. Wilde now resolved in his own mind the possibility that this precious relic might remain undestroyed under its coat of white-wash, and might yet be restored to the world. For a moment he felt an impulse to undertake the enterprise; but feared that, in a foreigner from a new world, any part of which is unrepresented at the Tuscan court, it might appear like an intrusion. He soon, however, found a zealous coadjutor. This was one Giovanni Aubrey Bezzi, a Piedmontese exile, who had long been a resident in England, and was familiar with its language and literature. He was now on a visit to Florence, which liberal and hospitable city is always open to men of merit, who for political reasons have been excluded from other parts of Italy. Signor Bezzi partook deeply of the enthusiasm of his countrymen for the memory of Dante, and sympathized with Mr. Wilde in his eagerness to retrieve if possible the lost portrait. They had several consultations as to the means to be adopted to effect their purpose, without incurring the charge of undue officiousness. To lessen any objections that might occur, they resolved to ask for nothing but permission to search for the fresco painting at their own expense; and should any remains of it be found, then to propose to the nobility and gentry of Florence an association for the purpose of completing the undertaking, and effectually recovering the lost portrait.

For the same reason the formal memorial addressed to the Grand Duke was drawn up in the name of Florentines; among whom were the celebrated Bartolini, now President of the School of Sculpture in the Imperial and Royal Academy Signor Paolo Ferroni, of the noble family of that name, who has exhibited considerable talent for painting, and Signor Gasparini, also an artist. This petition was urged and supported with indefatigable zeal by Signor Bezzi; and being warmly countenanced by Count Nerli and other functionaries, met with more prompt success than had been anticipated. Signor Marini, a skilful artist, who had succeeded in similar operations, was now employed to remove the white-wash by a process of his own, by which any fresco painting that might exist beneath would be protected from injury. He set to work patiently and cautiously. In a short time he met with evidence of the existence of the fresco. From under the coat of white-wash the head of an angel gradually made its appearance, and was pronounced to be by the pencil of Giotto.

The enterprise was now prosecuted with increased ardor. Several months were expended on the task, and three sides of the chapel wall were uncovered; they were all painted in fresco by Giotto, with the history of the Magdalen, exhibiting her conversion, her penance, and her beatification. The figures, however, were all those of saints and angels: no historical portraits had yet been discovered, and doubts began to be entertained whether there were any. Still the recovery of an indisputable work of Giotto's was considered an ample reward for any toil; and the Ministers of the Grand Duke, acting under his directions, assumed on his behalf the past charges and future management of the enterprise.

At length, on the uncovering of the fourth wall, the undertaking was crowned with complete success. A number of historical figures were brought to light, and among them the undoubted likeness of Dante. He was represented in full length, in the garb of the time, with a book under his arm, designed most probably to represent the '*Vita Nuova*,' for the 'Comedia' was not yet composed, and to all appearance from thirty to thirty-five years of age. The face was in profile and in excellent preservation, excepting that at some former period a nail had unfortunately been driven into the eye. The outline of the eyelid was perfect, so that the injury could easily be remedied. The countenance was extremely handsome, yet bore a strong resemblance to the portraits of the poet taken later in life.

It is not easy to appreciate the delight of Mr. Wilde and his coadjutors at this triumphant result of their researches; nor the sensation produced, not merely in Florence, but throughout Italy, by this discovery of a veritable portrait of Dante, in the prime of his days. It was some such sensation as would be produced in England by the sudden discovery of a perfectly well authenticated likeness of Shakspeare; with a difference in intensity proportioned to the superior sensitiveness of the Italians.

The recovery of the portrait of the 'divine poet' has occasioned fresh inquiry into the origin of the masks said to have been made from a cast of his face taken after death. One of these masks, in the possession of the Marquess of Torrigiani, has been pronounced as certainly the *original*. Several artists of high talent have concurred in this opinion; among these may be named Jesi, the first engraver in Florence; Seymour Kirkup, Esq., a painter and antiquary; and our own countryman, Powers, whose genius, by the way, is very highly appreciated by the Italians.

We may expect from the accomplished pen of Carlo Torrigiani, the son of the Marquess, and who is advantageously known in this country, from having travelled here, an account of this curious and valuable relic, which has been upward of a century in the possession of his family.

Should Mr. Wilde finish his biographical work concerning Dante, which promises to be a proud achievement in American literature, he intends, I understand, to apply for permission to have both likeness copied, and should circumstances warrant the expense, to have them engraved by eminent artists. We shall then have the features of Dante while in the prime of life as well as at the moment of his death. GEOFFREY CRAYON.

Knickerbocker for October.

JOURNALISM IN GERMANY.

It is matter of surprise, first of all, that we have so many periodicals in Germany; in 1831, according to the booksellers Jahrbuch for that year, there were eight hundred and sixty-eight. If it is the difficult undertaking of the journals to bring under review every thing important which is thought or done, a general view of the journals themselves ought, at least, to be easier. But what museum or reading room in Germany, and what scholar, who merely devotes himself to a particular department, has not been obliged to struggle against the difficulty of overlooking nothing among so many periodicals? Still it is not so much the multitude of these journals that we would censure, as the unwise division and splitting up of their resources. States which constitute a political power need political organs of the views of the government, and also of the sentiments of the different oppositions, if there are any. Every city, indeed every country town, with its district, requires at least an advertising paper for its local interests. Every science, every branch of art should have a journal; and so should trade, manufactures and agriculture A multitude of journals, therefore, is necessary; but this number should not be increased tenfold by competition, without necessity.

It is especially to be lamented that we have no great, comprehensive central organ of the national mind. Where there is no discussion of local interests, where—in reference to common, national interests, to science and art—the talents which are allied to each other ought to unite, even there local spirit and an utterly foolish rivalry interfere, and dissipate the talents. England and France are evidently much before us in this particular. In those countries a few great political journals maintain the ascendancy; in these the leading parties concentrate all their energies; they are conducted on a definite and consistent plan, and sustained by the best talents of the party; and thus they are recognised by the nation as the organs of those parties, and become, as it were, a monopoly by an overwhelming increase of subscribers. Rivalry is possible here only to a very limited extent; it arises on the reinforcement or division of old parties, or the commencemet of new ones; new journals originate when they are made really necessary by the changed constellation of political parties. The number of great, leading party papers is always comparatively small. Parties understand too well the advantage of a concentration of their resources; and the public, accustomed to the open discussion of important political questions will sacrifice neither its interests nor its money without necessity. It adheres to a few commanding journals, though they cost more; it would not habituate itself to many smaller ones, were they to cost less. It must be expeditiously and substantially served. It does not care to know what two hundred ordinary minds, inexperienced younglings,—who have undertaken an editorship, because unfit for any thing else,—and what little cities, in every corner of the kingdom, babble and chatter about the occurrences of the day; but it must see at a glance, in a few papers, how the best-informed and most celebrated statesmen and organs of the principal parties handle the question. And in respect to the literature which is not political, a

few great reviews hold the predominance in England; by means of which it is practicable to survey the entire field of English literature, and direct the opinions of the whole nation, while, at the same time, the private sentiments of the critic who speaks through these journals must be accommodated to the national feeling and intelligence.

American Eclectic from Wolfgang Menzel.

Ecclesiastical Intelligence.

MASSACHUSETTS.

We announce with pleasure, and with lively feelings of gratitude towards the great Disposer of all events, the safe return of the Rev. Mr. Clark to this city. He was confined one week at Springfield, by the injuries which he sustained in the collision on the Western railroad, and received from his physicians, and other kind friends, every attention which his situation required; among whom the Rev. Mr. Lee was unremitting in his efforts to promote Mr. C's comfort and speedy recovery.

Although Mr. C. was in the front car, which was shattered entirely to pieces, yet he was most mercifully preserved from fractures of any kind, (except some stight external injury about the head,) and from any important injury. Every appearance indicates a speedy and complete recovery, and we trust that he will soon, under God's blessing, be able to resume his customary duties. It also affords us great pleasure to add that the Rev. Mr. Boyd and Rev. Mr. Elliott are both able to travel.

It is to be hoped that this accident will, at least, serve to make all who have the management of railroads more vigilant and cautious. None but those who suffer in such cases can conceive the amount of distress, anxiety, and inconvenience which they occasion.—*Christian Witness.*

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday in Advent, December 5, St. John's Church, *Brooklyn.*
Fourth Sunday in Advent, Dec. 19, Christ Church, *New-York.*
Second Sunday after Christmas, January 2, French Church du St. Esprit.
Second Sunday after Epiphany, January 16, St. Stephen's Church.
Sexagisma Sunday, Jan. 30, Grace Church.
First Sunday in Lent, Feb. 13, Christ Church, *Brooklyn.*
Third Sunday in Lent, Feb. 27, St. George's Church, *New-York.*
Fifth Sunday in Lent, March 13, Zion Church.
First Sunday after Easter, April, 3, St. Philip's Church.
Third Sunday after Easter, April 17, St. Luke's Church.
Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

For the Church Record.

A meeting was held at St. Paul's, in this city, on Sunday evening last, in relation to the subject of CHRISTIAN EDUCATION. Evening prayers were read by the Rev. Dr. Wainwright, who stated in a brief and pertinent address the object of the meeting, and introduced the Rt. Rev. Bishop Otey, of Tennessee. The Bishop explained, in his usual clear and earnest manner, what the Church understands Christian education to mean, and made a forcible appeal in behalf of female education in the wide valley of the Mississippi, and particularly in reference to the institution established at Columbia, in his own diocese.

He was followed by the Rt. Rev. Bishops Polk of Louisiana, De Lancey of Western New-York, and Meade of Virginia.

The address of Bishop De Lancey—in which he pointed out the defective views which prevail in regard to the education of the young—was full of eloquent and stirring appeal to the hearts of the crowded audience. That these appeals were not in vain, is evident from the fact that they were responded to by a contribution made upon the spot, amounting to *nearly four hundred dollars.*

We understand that the Bishop of Tennessee is still in want of five or six thousand dollars to enable the institution at Columbia to free itself from embarrassment and to carry forward its sound and well-digested plans of Christian education. We trust that his further appeals to the wealthy and noble-hearted churchmen in this and the neighboring cities will be met by the liberality which the object demands. C.

New-York.

GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.

On Monday a very animated discussion took place in St. John's Church, in the house of Clerical and Lay Deputies, in relation to the nomination by the House of Bishops, of two Missionary Bishops for Western Africa and Texas respectively. The gentlemen nominated were the Rev. Dr. Vaughan of this city, and the Rev. N. H. Cobbs of Virginia. The immediate election of the Missionary Bishops was advocated principally by the Rev. Dr. Henshaw, and opposed by James S. Smith and Peter A. Jay, Esqrs., and the Rev. Dr. Burroughs and the Rev. Dr. R. S. Mason. Various points came under consideration, touching both the constitutionality and expediency of the new measure proposed. At 10 o'clock, P. M., the vote taken by orders on the proposition of Mr. Smith to postpone the election *for the present*, was carried by a small majority. It is supposed that the House of Bishops will at the present session adopt such resolutions as will in a great degree remove the objections of the lower house, and that the consecration of the proposed Bishops will yet take place. It is due to the several speakers to say that they conducted the discussion with ability and in good temper. The present reporter has seldom, if ever listened to protracted debate with so much interest.

The labors of the Convention were continued through yesterday. A general discussion of certain of the Canons of the Church, as applicable to her present exigencies, was had, and with especial relation to the widely important subject of Missions and Missionaries. The propriety of rendering all the proceedings of the Board of Missions public, was debated but not affirmed. At length a motion to postpone the resolution under debate was made, but not voted on when at 2 o'clock a motion for a recess prevailed.

At 7 o'clock they re-assembled and discussed at considerable length the proposition for adopting a German version of the Book of Common Prayer which was reported as now complete and ready for use. This was opposed by one of the clerical delegates on the conscientious ground of the imperfection of the rendering from the English language. He quoted some parallel passages in proof from both the English and German, and was sustained in his objection. The subject was then embodied in a resolution authorizing the House of Bishops to appoint a select committee to entertain, adjudicate and perfect the necessary revision: This resolution was carried. A report was read referring to the consecration of Bishops and the pre-requisite qualifications of character, learning etc., and when we left a motion was under debate for the amendment of the constitution; up to which time there was no probability that the *sine die* adjournment of the convention would take place last night.—*Tribune of Wednesday.*

BOARD OF MISSIONS.—This body has held its sessions in St. John's Church in the afternoons and evenings. Various attempts have been made to change the organization of the Board, but without success. The great bone of contention has been the salaries of the Secretaries and General Agents. By a very decided vote of 34 to 13, however, the Board determined that they should remain at $2000 per annum. The hope is now cherished, that if the institution has lost the confidence of any portion of the religious community in consequence of the efforts of its opponents and *quasi* friends, the proceedings of this session will restore it.—*Ib.*

BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.

THE Triennial meeting of this body was held on Thursday afternoon, 7th inst., at 5 o'clock, in St. John's Chapel, New-York; Bishop Meade of Virginia in the chair. We avail ourselves of the report given in the Banner of the Cross, for an account of the proceedings up to the 10th instant, inclusive.

The Reports of the Domestic and Foreign Committees were read and accepted. After some discussion of a technical kind, the re-appointment of the Rev. Dr. Vaughan as Foreign Secretary was approved by the Board. A draft of the triennial report from the Board to the General Convention was then submitted for approval by the Domestic and Foreign Committes, to whom the preparation of such report had been previously entrusted. This report, after stating the proceedings of the Board, receipts, expenditures, &c., for the last three years, concluded by recommending the appointment of two Missionary Bishops, one for Texas, and the other for Western Africa. Rev. Dr. McVickar moved that so much of the report as related to the Missionary Bishops be referred to a committee for consideration. This motion gave rise to a long discussion, in which many took part; but the points of difference were almost entirely as to the proper mode of proceeding, and not on the subject matter of the report. At last, Bishop McCoskry moved a postponement of the last motion, which was carried; and then he moved that the report, as submitted, be approved. *This* motion was laid on the table, (on motion of Bishop H. U. Onderdonk,) in order to give time for due consideration of the recommendation of the report, and the subject was made the order of the day for half-past 5 o'clock to-morrow afternoon. The Board then adjourned till to-morrow at 5, P. M., in St. John's Chapel.

In the evening, the triennial sermon was preached by Bishop Kemper, from Romans, x. 13—15.

Friday 8th.—The Board met this afternoon at 5 o'clock, Bishop H. U. Onderdonk in the chair. At half-past 5 the order of the day was taken up, and it was resolved to consider the proposed report to the General Convention by paragraphs. The first six were approved without debate, relating to proceedings, state of funds, etc. After the reading of the seventh, recommending the appointment of two Missionary Bishops, Bishop DeLancey said he should prefer that the consideration of the matter be deferred until the Board had expressed their opinion as the to necessity of some modification of our missionary institutions which should secure "greater efficiency, economy and concentration" to our operations; and he moved that the consideration of the paragraph just read be postponed, to give opportunity for the *prior* introduction of one embodying the above opinion: for until such opinion had been expressed, the Bishop stated he

was not prepared to vote for paragraph No. 7, but *after* that, he was. A good deal of discussion, quite a of controversational kind, took place as to the prorpriety of the proposed motion to postpone.

Bishop Doane urged,and throughout the discussion continued to maintain, that the Board was assembled to consider the question of the appointment of Missionary Bishops, and that, though the motion of Bishop DeLancey might be *formally* in order, it was *virtually* a diversion of the attention of the Board from the anticipated subject for its consideration at the present time.

The Rev. Dr. Milnor spoke at some length, and with much feeling and effect. He did not agree with the proposed expression of opinion. If "economy" meant *spending less money*, he could not agree; for he thought *more* ought to have been spent, especially in the sending out of agents, and then much more would have been received. If "efficiency" meant to imply that the present organization was not good,—nay, so good that he hardly thought the wisdom of man could devise a better,—he could not agree; for he believed that our lack of efficiency arose, not from our mode of operation, but from a deficiency of interest and zeal in the cause. And if "concentration" meant *diminishing the extent of our operations*, he could not agree; for he thought we ought rather to increase them, and that considerably.

The Rev. Dr. McVickar did not incline to the postponement, because he thought the appointment of the Missionary Bishops was the very way to ensure the confidence of the whole Church in our Missionary operations, to promote their efficiency abroad, and their liberal support at home.

Bishop McIlvaine said, he thought economy,—that is, a diminution of the expenses of our machinery, *was* needed; and that it might be attained by having only *one* secretary. He was convinced that if the correspondence which the Domestic Secretary now carried on with the Missionaries, were transferred to the bishops of the several dioceses in which missionary stations existed, there would remain no more business to be done in the domestic department than is gratuitously attended to by a hundred secretaries of various societies in this city.

Bishop Meade said, he was convinced that the great source of our inefficiency was in the want of proper interest in the cause,—of greater love to the Redeemer and the redeemed,—which existed in the hearts of bishops, clergy, and laity. He spoke of the zeal evinced by all classes in England, where their organization is much inferior to our own, and mentioned instances of this which he had observed. He showed a hand-bill, given him just before he embarked, which announced that twenty-four sermons would be preached in one day in the single city of Liverpool, for one society, for promoting Christianity amongst the Jews. (The bishop said he would thank any one to publish the hand-bill in any of our periodicals; and offered to give it for that purpose.)

Bishop Doane said he did not think Bishop De Lancey's opinion, (incidentally expressed,) as to the Board's having lost confidence since 1835, was well founded. He read from the reports of the Board, the amounts of annual income, number of missionaries, etc., for the last few years; and these showed a gradual and considerable increase.

Bishop Hopkins could not consent to the motion to postpone, because it introduced the consideration of small matters of detail, while the whole Church was waiting (if he might so speak) for the recognition of this great principle of the duty to send forth missionary bishops.

The vote was then taken on the motion to postpone, and stood, ayes, 15; Noes 31. On the motion then made to adjourn, the vote was, ayes, 22; noes, 26.

An amendment, moved by Bishop De Lancey, proposing to strike out the words which designated the number of bishops, and mentioned Texas and Western Africa, was lost; and the paragraph, as first submitted, was approved, almost unanimously. On motion of the Rev. Dr. Henshaw, a paragraph was annexed to the Report, stating that the Board had appointed a committee to consider how greater efficiency, etc., might be attained, and that if the report of this committee should be received in time, the Board would report specially to the Convention on this subject during its present session. The motions "that the report, as a whole, be approved," and that it "be presented to the General Convention as the Triennial Report of this Board," were then carried unanimously; and the Board adjourned till Monday afternoon at five o'clock.

Monday, 10th.—The Board met this afternoon at five o'clock, Bishop H. U. Onderdonk in the chair. It was moved by the Rev. Dr. Dorr, as the 12th article of the Constitution, that a committee of six be appointed, (three clergymen and three laymen,) to publish the Bible and Book of Common Prayer. The reasons given by several members for not approving of the motion were, 1st, that such a committee was not needed; and 2dly, that it would be an incongruous appendage to a Board of Missions; while the mover defended the proposition, as being necessary to provide a Church Institution for the publication of the Bible and Prayer Book. The motion was laid on the table.

The report of the committee appointed to consider whether any, and if any, what alterations were desirable in the present organization, was read by Bishop Elliott, and the Board proceeded to consider the same *seriatim*. The first recommendation contained in the report was, "that Maine, New Hampshire, Michigan, Kentucky, Ohio, Tennessee, Indiana, Illinois, Arkansas, Louisiana, Alabama, Iowa, Wisconsin, Florida, and Missouri, be the field for the Domestic Missionary labor of the Church:"—("for the current year" was implied, according to the statement of Bishop Elliott.) This list was amended by the insertion of Delaware and the Indian Territory; and then the propriety of having any enumeration at all was discussed. Bishop Doane was not in favor of thus specifying places, because "the field was the world," and the want of Missionary aid might be much felt in parts of the country not here designated. So also was Bishop McCoskry, because he was convinced such specifications tended to decrease the interest felt in Missions generally. So also was Rev. Dr. McVickar, and others, for various reasons, which were briefly stated. On the other hand, Bishop McIlvaine advocated the adoption of the recommendation, as being made desirable by the fact that our missionaries to be efficient, must be better provided for; and to do this, either far more abundant means must be supplied, or the extent of the field must be temporarily limited. Bishop Meade likewise favored the enumeration, as being likely to relieve the Domestic Committee in the difficulty of deciding on the claims which might come before them from various quarters. Finally, the Board resolved not to adopt this part of the plan recommended, by a vote of about two to one, as well as I could judge; and then it adjourned till 5 o'clock, P. M. on Wednesday.

In the evening, a Missionary meeting was held, and a collection made, in St. Thomas' Church, at which Bishop Doane, Rev. Drs. Taylor, Johns, and McVickar, and Rev. Mr. Richmond, addressed the congregation.

BISHOP CHASE'S LAST APPEAL.

Rishop Chase is now in the Atlantic States.—He has come from the far West for the double purpose of attending the General Convention, and to solicit donations enabling him to complete his great work of Jubilee College. He knows the times are hard;—but he also knows that the greater the sacrifice, the more acceptable to Heaven is the offering.

His College is now commenced, two Professors being engaged and at work. The price of tuition and board (only $80 per annum) being so moderate, all the rooms and dormitories in the School house and college hall will be occupied this winter, so that the time to erect the *College Proper* has now arrived: but to commence it he dare not till endowed with more funds. He must stop improvements and receive no more scholars, or plunge himself into debt, an evil which hitherto he has, happily for himself and the Church, carefully avoided.

Will not a generous public assist him in this his last effort to complete an institution which has promised so much good, where means of religion and learning are so much wanted? The tide of immigration is setting fast into the State of Illinois—many are flying thither to find for their families a home: and shall they go thither with no means of perpetuating the religion of their forefathers? Let those who remain here in wealth and comfort, cast but a gracious eye upon those who leave forever the Atlantic shores and the institutions for which their ancestors bled and laboured,—let the elder, who remain at home, and whose is all that our fathers won, but give the younger a *parting blessing*, as they go, they know not whither, to people our rising country at the west, and the favour will never be forgotten. The names of the donors to Jubilee College will be embalmed in tears, in the *grateful tears*, of all western posterity. As a bond of union, then between the east and the west forever, may God put it into the hearts of many to give liberally to the erection of the main building of Jubilee College!

Let it be remembered that Jubilee is not of an ephemeral character. It has landed property to secure its further welfare. If it have the means necessary to erect its principal College, a building worthy of its present endowments in lands, it cannot fail of being the greatest blessing to the Far West, and of commanding the respect and admiration of the world.

Let it also be borne in mind, that Bishop Chase has peculiar claims on the Church and country, for aid in this under taking of his declining years. His whole life has been devoted to the promulgation of learning and religion in the West and South. He has impoverished himself—has been always ready to advance his own money, as well as his own labor, and that of his family to this end. It was he who instituted the first Churches in Western New York. It was he who founded the first Protestant Church in Louisiana. It was he who organized the first Diocese west of the Alleganey Mountains. It was he who, with indescribable labor and sufferings, collected the funds and cleared off the wild wood, to found Kenyon Col-

lege; himself and his relatives giving the tenth part of sixty thousand dollars to that Institution. It was he who first preached the gospel according to our primitive Church in the wide spread St. Joseph's country: and it is he and his devoted family who now, without any salary, and at their own charges, are sustaining the honor and usefulness of the Episcopate of Illinois, and are now building up Jubilee College—an nstitution which, judging from past providences, it is destined to be the glory of the western world. Would to God that this child of his holy will might gain the further favor of the enlightened and wealthy part of the Christian community! To this end let its beautiful site, crowned with trees over-shadowing its professors' houses, its holy chapel, adorned with a bell and beauteous organ speaking forth the Redeemer's praise; let its college hall, filled with students, its busy mill, giving forth its sawed timber to supply the buildings and to fence the fields, in which are now grazing some half thousand sheep, while other fields pour forth the golden harvest, rise to view. In the centre of the elevated crescent, where cross the public roads, stands the well-finished ware-house, filled with goods, sold at profit solely for the benefit of the College; onward further the farm-house and barn, and another professor's house, now being built—all these on a domin of more than three thousand acres of the best of land, all the property of Jubilee College, all, all PAID FOR. And shall these advantages, gained at such sacrifices, be unproductive or stationary for want of a College building? Shall this great and endearing enterprise be crushed in its progress? Shall this ROSE OF THE WESTERN PRAIRIES fade in its bud without making one effort more to water its thirsting roots, and to cause it to live and *not* die, and shed its fragrant influence throughout our western, far western land?

Both reason and duty say *nay*. Bishop Chase looks to his country for better things. He anticipates a crowning blessing to his long protracted labours for the public good.

Necessity compels him to remain but a few days more in the Atlantic States. In person he can see but few of those whom he thanks and loves. He entreats his benefactors to be speedy in their bounty, sending their offerings to the care of his banker, JAS. F. DE PUYSTER, Esq., No. 49 South street, New York.

New York, 1st October, 1842.

WESTERN NEW-YORK.

CHANGES.—The Rev. Origen P. Holcomb has been canonically transferred by letters of dismission from the diocese of New-York to the diocese of Western New-York.

The Rev. Charles B. Stout in like manner has been canonically transferred from the diocese of Michigan to that of Western New-York.—*Gospel Messenger.*

NEW JERSEY.

On Sunday, 10th, (Eighteenth after Trinity,) in Trinity Church, Woodbridge, after Morning Prayers, by the Rev. Professor Ogilby, and the administration of adult baptism by the Rector, Rev. Mr. Ogilby, the children were catechized by the Rector, and examined by the Bishop; and the Bishop preached, and confirmed six persons.

In the afternoon, in St. James' Church, Piscataway, the Rev. Mr. Stubbs read prayers, and the Bishop baptized the Rector's infant child, and preached. There were also present, the Rev. Professor Ogilby, and the Rev. Mr. Ogilby, the Rector.

In the evening, in Christ Church, New Brunswick, prayers were read by the Rev. Professor Ogilby, and the Bishop preached, and confirmed five persons. The Rev. Mr. Stubbs, the Rector, was also present.—*Banner of the Cross.*

It being understood that the Bishop of New Jersey will visit this city and preach in Trinity Church on Sunday morning, and give an account of the state of Religion and the Church in England, (being the result of his observations during his recent visit to that country,) we are reminded of the grateful duty to notice the improvements which the ladies and gentlemen of Trinity have just completed in the interior structure of their beautiful edifice. We have seldom seen a happier combination of comfort and elegance than is presented in all the arrangements of this work, reflecting much credit upon the taste and judgment of those who have had the matter in charge. The floor has been raised, and the pews, of which there are 118, (there being room for 14 more,) on the ground floor, are finished in a style of neatness, not to say elegance, which has rarely if ever been surpassed. The rails and scrolls are of solid mahogany, beautifully polished; while all the pews are lined with damask worsted of a drab color, which is also the color of the walls: and the galleries have been made to correspond. An effective finish is given to the whole by the rich drapery of crimson and gold tastefully arranged, by the ladies, around the pulpit and reading desk. The edifice, thus renewed as to the interior, is built of hewn stone, every stone being a perfect parallelogram. Its dimensions are in width 62 feet, in length 88, or including the tower and portico, 102 feet, with a steeple proportionate. It is capable of seating about 1000 people. The cost of the whole when completed, will be near $4000. It is a pleasing indication of refinement of mind, and the predominance of generous and religious sentiments, in a community, when the sanctuary of the Most High is thus made an object of respect and affection. How lavish we are in the decorations of our dwellings, and in every thing which pride and selfishness may prompt, while the temples of our holy religion are too often suffered to fall into decay, and afford the melancholy spectacle of neglect and indifference! This opprobrium happily does not attach to our own city; and we take this occasion most heartily to commend the rich and beautiful results of the labors in which the parishioners of Trinity have been engaged, to improve and adorn their place of worship.—*Newark Daily Adv.*

PENNSYLVANIA.

The last Banner of the Cross says, "we hope soon to greet our readers in a new and improved dress; the *folio* appears to be preferred above the *quarto* form by many, and we shall present them with a large and handsome sheet."

The Rev. Edward Waylen, has taken letters of dismission (which have been accepted) from the diocese of Pennsylvania, to that of Michigan.

The Rev. Benjamin S. Huntington has been received into the diocese of Pennsylvania, upon letters of dismission from Bishop Brownell.

The Rev. William W. Arnett, has been received into this diocese upon Letters of Dismission from Bishop McIlvaine.

The Rev. John A. Childs, has taken letters of Dismission from this diocese to that of New-York.

THE CHURCH IN NEWFOUNDLAND.

His Lordship the Bishop, who is now on his visitation of the northern parts of his diocese, held a confirmation in the Church at Morton's Harbour, on Friday, the 30th ultimo, and laid his hands on *thirty-five* of the members of his flock in that distant settlement. On Sunday, the 1st instant, his Lordship held another confirmation at Twillingate, and having preached to a very crowded and attentive congregation, no less than *one hundred and forty-three* individuals took upon them their baptismal vows, publicly confessing their faith, and dedicating themselves anew unto God. The Bishop preached a second time at Twillingate, in aid of the Church Diocesan Society, and 15*l.* were immediately subscribed towards its funds. His Lordship has since visited Exploits Burnt Island, Herren-Neck, Bird Island, Fogo, the Change Islands, Cape Freels and Greenspond, consecrating several Churches and church-yards, confirming the young, administering the Holy Sacraments, and pressing upon all the duties and privileges of Christians, with that eloquence and persuasiveness which always rivet the attention of his hearers. His Lordship may be shortly expected in town, to make preparations for visiting the southern and western portions of the diocese; and we understand the whole body of the Clergy have been summoned to a general visitation, to be holden by their Bishop at the Church of St. Thomas, early in October. The annual meeting of the Church Diocesan Society will take place about the same time; and from the opportunities which will have been previously afforded to the Clergy of ascertaining the spiritual state of the whole Island, and from the facts they will then be enabled to detail, we anticipate a most interesting and profitable evening.—*Newfoundland Times.*

Literary.

[*For the Church Record.*]

OLD ENGLISH LITERATURE.

NUMBER XXXVIII.

WALTON'S LIVES.

There are no colors in the fairest sky
So fair as these. The feather whence the pen
Was shaped that traced the lives of these good men,
Dropped from an Angel's wing. With moistened eye
We read of Faith and purest charity
In Statesman, Priest, and humble citizen:
O could we copy their mild virtues, then
What joy to live, what blessedness to die!
Methinks their very names shine still and bright;
Apart, like glow-worms on a summer night,
Or lonely tapers when from far they fling
A guiding ray; or seen, like stars on high,
Satellites burning in a lucid ring
Around meek Walton's heavenly memory.

WORDSWORTH.

In the whole circle of English Literature, a volume more unique and attractive to the best class of readers cannot easily be found, than the Lives of Walton. The most enthusiastic praises of the acutest critics have conferred an enviable immortality on their admirable author, which added to the sweet and manly character of Honest Izaak, have united to give his book a place on the shelf above that of many writers of greater reputation and more brilliant genius. On a work of such excellence and so well known, we shall not now dwell with much particularity; reserving a fuller consideration of the details to papers succeeding the present, on Wotton and Hooker. The genius and traits of Donne and Herbert have been depicted by the most elegant of modern writers of descriptive criticism, with such nicety and fulness as to preclude the necessity of reference to them, and Bishop Sanderson we shall connect in the same sketch with Hooker, as a fellow laborer in the same Holy cause and as an equally zealous son of the Church.

Our objects at present will be, to consider the principal features common to the Lives and the personal as well as literary character of Walton

himself. A certain family likeness exists between all the different heroes of Walton, and a similar mode of handling the relation of their lives. Thus all of them, Donne, Wotton, Herbert, Hooker, Sanderson—were remarkable for their early studies as well as precocity of genius: each was a liberal scholar and devoted to his calling: each was a firm and zealous churchman: all of them but Wotton were divines and he was a sort of lay preacher: they were all most fortunate in their deaths, regular and happy in their lives, even Hooker, notwithstanding his domestic trials. In their tempers and dispositions, they were men of great mildness and moderation; of a charitable turn, given to hospitality and the company of their friends, liberal thinkers, inclined to innocent pleasantry, utterly devoid of cunning or deceit, sincere christians and unpretending philanthropists. Yet with all these points in common, each was possessed of a marked individuality of character and genius. Though both of them poets and fine poets, the sentiment of Herbert is quite different from the fancy of Donne, and that again from the reflection of Wotton. Hooker and Sanderson, able on the same topics, displayed talents quite diverse. The one being more of a general philosophical inquirer, the other more of a theoretical casuist. There can be no stronger argument for the purity and innocence of Walton's life, than the fact that these were his personal friends—companions of his choice, who thought it no want of dignity in them to associate with the simple-hearted author of the Complete Angler. The Lives are written with considerable minuteness and yet are very general, minute in particular instances, but general in the main outlines. They uniformly commence with an apology for his unfitness for the task of historical narrative, and excuses for the defects of style and manner. This was not, in all probability, an affectation but real diffidence.

The youth and prime of Walton having been passed in the pursuit of trade and commerce, his education had been of a very miscellaneous character, picked up from desultory readings and the conversation of the divines with whom he was a great favorite, and of whom he was a decided admirer. Commencing authorship, too, late in life, he felt the clogs of business and the want of freedom in his ideas and composition. This he soon attained, and if his style never became perfect, yet it was original of its kind, and such as no art of rhetoric could teach.

Prefixed to the Lives is a biography of Walton by Dr. Zouch, the same who wrote the life of Sir Philip Sidney. He has made a better preface of the first, than his stupid volume on the latter personage, though his passing criticisms on Donne and Fuller smack of the trained critic of the formal, French school of criticism of the eighteenth century. This account is pleasing and tolerably copious.

The profession of Walton is known to have been that of a wholesale linen-draper or Hamburgh merchant. His first initiation into trade, is thought to have been in one of the shops, where, in company with other industrious young men, "he was placed by the munificence of Sir Thomas Gresham (the English Medici and founder of the Royal Exchange,) who had erected several in the upper part of his celebrated building. After a course of prudent management, of frugality and assiduous labor, Walton, at the age of fifty years, retired from business, resolving to spend the rest of his years in the practice of his social and religious duties and to cultivate his powers by reading, conversation and reflection. A moderate independency satisfied the simple desires of this contented Christian philosopher, and he was too wise a man, not to leave the turmoil of business as soon as his circumstances warranted the removal. Unlike our modern money-seekers, he preferred ease and a quiet conscience to extravagance and display, and the laborious tasks requisite to meet large demands. Immediately on leaving trade, he turned author, and he affords one example more of the good writers who have arisen, not from the peasantry, alone (which class boasts a Burns, an Elliott, a Hogg and a Bloomfield,) but from the middling and even lower, the mechanical, and (so considered) servile classes of society, as Richardson the novelist, who was a bookseller: Defoe, a hosier: Ben Jonson, a bricklayer, and Doddsley, a footman, who became a writer and publisher. We think we can perceive the effects of his business habits, in the writings of Walton, in his method, attempts at accuracy, which it is becoming the fashion to impeach, his speciality, and honest dealing.

The literary character of Walton is distingushed by the same sincerity and pure feeling, that mark his personal disposition. Good sense, a reverence for the wise and good, a natural piety, and unfeigned simplicity, are the principal characteristics of the author as well as of the man. His garrulity, (in some cases the effect of age; he wrote the life of Sanderson in his eighty-fifty year,) is the innocent, free talk of a familiar friend; yet it must be confessed this inclination to gossip and to accept reports and traditions as true history, has led him, in some cases, to statements that have been charged with being one-sided and partial.

Beside those features of his personal character already mentioned, one occurs and exceedingly prominent, his loyalty. This feeling grew out of his natural reverence for authority and superiors. He was also a zealous churchman for the same reason, and warmly opposed the covenant—and for this, he suffered considerably in his temporal affairs, as well as in the trials to which his mild temper was subjected. A fast friend to royalty and the church, circumstances as well as his natural bent, led him to embrace that particular side. His mother was the neice of Archbishop Cranmer, and his wife the sister of Bishop Ken, who has written some fine hymns, and whom James II. reckoned the first among the protestant preachers of his time.

The divines of that day, with whom Walton was intimately associated, greatly influenced his mind and character, and may be said by their works and conversation, to have formed his mind and leading opinions—Doane, Herbert, Sanderson, Fuller, Ken, King, Usher, Chillingworth, and three poets, at that period the natural defenders of monarchy and nobility, Drayton, Shirley, the dramatist, and Chalkhill.

From the multitude of eulogiums and affectionate allusions to Walton, living, and his memory after death, we have selected the following nervous lines of Flatman, a forgotten poet, who has shown genius in two or three short pieces.

> Happy old man! whose worth all mankind knows,
> Except himself; who charitably shows,
> The ready road to virtue and to praise,
> The road to many long and happy days,
> The noble acts of generous piety,
> And how to compass true felicity.
> Hence did he learn the art of living well;
> The bright Thealma was his oracle:
> Inspired by her he knows no anxious cares,
> Through near a century of pleasant years;
> Easy he lives, and cheerful shall he die,
> Well spoken of by late posterity.

How correctly the poet has prophesied, the readers and admirers of Walton, at the present day, may answer. The name occurs but once beside in our literature, and then in a work of fiction, the enchanting volume of Mackenzie; and apart from the melancholy sentiment and pathetic sweetness of that character, it is a magic name, consecrated to the respect of all scholars, and the love of all good men, throughout the world. J.

SUPPLEMENTARY CATALOGUE OF THE NEW YORK SOCIETY LIBRARY. *Pp.* 80, 8*vo. Printed by J. Van Norden & Co.* 1841.

This neatly printed catalogue, which is drawn up with accuracy and skill by the intelligent and gentlemanly librarian, P. J. Forbes, Esq., gives us an opportunity of presenting to the readers of the Church Record some information respecting an institution of which, although many of them doubtless are members, is to some as yet nearly unknown.

The New-York Society Library is almost coeval in its origin with the city itself, having, as we learn from its records, been first founded as "The Public Library of New-York,"* in the year 1700, during the administration of the Earl of Bellamont, then governor of the colony, who appears to have been a liberal patron of learning and the useful arts.

In 1729, we learn from W. Smith's History of New-York, 4to, London, 1787, p. 195, "The Rev. Dr. Millington, Rector of Newington, England, by his will bequeathed his library to the Society for the Propagation of the Gospel in Foreign Parts, to be sent to the colony of New-York, for the use of the clergy and gentlemen of that and the neighboring provinces.

This collection was placed in the public library of the city, where provision was made for its use agreeably to the wishes of the donor. In 1754, at the same period with the foundation of Columbia College, and with the express object of seconding the efforts of that Institution, "A set of gentlemen," as counsellor Smith expresses it, "undertook to carry about a subscription towards raising a public library, and in a few days collected near six hundred pounds, which were laid out in purchasing about seven hundred volumes of new, well chosen books. Every subscriber, upon payment of five pounds principal and the annual sum of ten shillings, is entitled to the use of these books. His right, by the Articles, is assignable; and for non-compliance with them, may be forfeited. The care of this library is committed to twelve trustees, annually elected by the subscribers on the last Tuesday of April, who are restricted from making any rules repugnant to the fundamental subscription."

"This is the beginning of a library which, in process of time, will probably become vastly rich and voluminous; and it would be proper for the company to have a charter for its security and encouragement."

The library of the corporation above alluded to, appearing to have been mismanaged, and at length entirely disused, the trustees of the New-York Society Library offered to take charge of it, and to deposit their own collection with it in the City Hall. This proposal having been acceded to by the corporation, the institution thenceforward received the appellation of "The City Library," a name by which it was commonly known for a long time.

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* A few volumes bearing this inscription are the only relics of this early collection, now remaining.

A good foundation having been thus obtained, the library prospered and increased, and a judicious management and care being superadded, the institution began to assume a character of permanence, and to bid fair to extend its usefulness and to add to the reputation of the city.

A charter was obtained in 1772, but the war of the revolution soon after proved nearly fatal to these pleasing prospects. The city fell into the possession of the enemy, and the library fell a prey to the inevitable evils of war—the books were scattered and destroyed, and a few broken sets of old standard authors are the sole relic of the ante-revolutionary collection remaining in the present library. On the restoration of peace and the re-establishment of government, the library was revived, its charter confirmed by the new legislature, and an edifice of no mean architectural pretensions soon after erected. And here it was that for nearly half a century, the society continued through all the vicissitudes of this ever fluctuating community, silently but usefully to dispense its unobtrusive benefits, gradually accumulating a collection of great extent and value, and firmly resisting all the delusive promises of aggrandizement held out by the votaries of novelty and change, until such a period had arrived as enabled the institution to realize sufficient from its Nassau street property to place it on a footing worthy of its objects and of its claims as the leading library of the city in another location. All this has been effected; and the edifice erected by the society in Broadway presents to the eye of the citizen and the stranger an object worthy of their pride and respect. And here with increased resources and unrivalled facilities of usefulness we confidently look to the New-York Society Library as one of the principal in the promotion of civilization and and refinement in this great commercial metropolis. The present number of volumes in the library is 35,000; the terms of access are easy—the society only asks enough to render the subscriber responsible for the valuable property confided to his keeping; while the annual payment is almost nominal.

NEW PUBLICATIONS.

STORIES ABOUT DOGS;—*by Thomas Bingley, New-York. Dean & Trevett, 121 Fulton street.*

This is a most excellent volume by Mr. Bingley, whose name we have seen before connected with a similar juvenile work on Natural History. It contains a full account of the different species of the dog genius, with entertaining illustrative anecdotes of the sagacity, courage, zeal and faithful attachment of that animal. We recommend it to the universal perusal of all juveniles. The publishers have issued their work in a highly creditable style, and enriched its pages by several capital drawings, by Thomas Landseer, the greatest dog painter that has ever appeared.

THE GUARDIAN.—A family Magazine, edited at the Female Institute, Columbia, Tenn., by the Rector. We notice this excellent domestic and academical paper, not only for the sake of calling attention to its pages as an efficient organ of its class, but also, to remind the friends of the Church among our readers, that the admirable brick building devoted to the purposes of this excellent Female Seminary, (we believe the only seminary of the kind in the hands of Churchmen in that portion of the country,) will be sold under the hammer, if the sum of $6000 be not speedily raised. Bishop Otey is himself now in town, specially engaged in the important mission of seeking to recruit the financial concerns of his favorite establishment: which it is to be hoped the true friends of the Church, of Christian education and of Bishop Otey, will not allow to languish or die, through any neglect or indifference on their part.

MILMAN'S HISTORY OF CHRISTIANITY.—We have received this elaborate work at too late an hour to prepare a notice, sufficiently extended and exact. We shall have more to say respecting it next week.

CHURCH ALMANAC FOR 1842.—This little periodical has reached us, reminding us of the rapid flight of time. Every Churchman should have this Almanac in his house, and Sword's Almanac—which is printed and bound in a convenient form for that purpose—in his pocket. Both of these annuals aim at our Christian improvement in the *right use* of time. They also spread before us all the information which may be needed respecting the institutions of the church.—*Christian Witness.*

Miscellaneous.

THE ABDERITES.

[*From the German of Weeland.*]

The Abderites were never in want of witty conceits, but they rather followed than accompanied the occasions which excited them. They talked a great deal, but always without always without thinking what they should say, or in what manner; as a natural consequence, they never opened their mouths but to utter some piece of folly. Unfortunately this sad habit extended itself to their actions, and they usually shut the cage, after the bird was flown; all this drew upon them the imputation of thoughtlessness. But the worst of the matter was, that reflection produced no amendment. If, (as too frequently occurred,) they were guilty of ever so silly an act, and afterwards strove earnestly to make it good, or if they held long and careful council over the affairs of the republic, one might be certain that of all possible resolutions, they would decide on the silliest.

It happened that a city of Abdera very reasonably desired to erect a beautiful fountain; it was to stand in the middle of the great market place, and to defray the expense, a new impost was levied.—A famous statuary was summoned from Athens, and directed to compose a group, consisting of Neptune on a car drawn by four sea-horses, and surrounded by Nymphs, Tritons, and Dolphins. The sea-horses and dolphins were to sprinkle about, from their noses quantities of water; but when all was completed they discovered that there was scarcely water enough to wet one dolphin's nose, and some one playfully remarked, the sea-horses and dolphins seemed to have a catarrh. To avoid ridicule, the group was removed to the arsenal, and if any one expressed surprise to see it there, the surperintendent of the arsenal would earnestly lament in the name of the worthy citizens of Abdera, that so masterly a work of art was rendered useless through the parsimony of nature.

On another occasion they purchased an exquisite Venus of ivory, said to be the *chèf d'ouvre* of Praxiteles; its height was about five feet, and it ought to have been placed on an altar of the god of love. As it was borne along, all Abdera cried out with ecstacy at the loveliness of their Venus. The Abderites all became connoisseurs and enthusiastic lovers of art. "She is too beautiful," they unanimously exclaimed, "to stand in a low situation. A master-piece which gives such a celebrity to the city, and has cost so much, cannot stand too high; it must be the first object that meets the stranger's eye on entering Abdera." In pursuance of this happy thought, they placed the little delicate statue upon an obelisk eighty feet high, and although it was now impossible to know what it was intended to represent, they obliged all strangers to declare that it could not have been exhibited to better advantage.

☞ We have been favored with the above accurate and spirited translation from the pen of a lady, whose cultivation and good sense are apparent throughout. We are promised similar pieces from the same hand, and as they are of a moral tone and just sentiment, consider ourselves warranted in including them under our miscellaneous head.

SAMUEL RUTHERFORD.

Samuel Rutherford is one of those characters whom every one thinks he should know by his writings, as familiarly as if he had seen him face to face. Eager, ethereal, and imaginative, ever soaring and singing, the high notes of his devotion fall down on the ear with a singular effect, as if the music came from heaven rather than from earth. Rutherford was the most popular preacher of his day; but it is not so generally known that he was as much distinguished for his learning and metaphysical attainments, as for his eloquence and devotion. He received invitations to the chair of philosophy in more than one of the foreign universities; but such was his love to his native country, that he would not desert her in the midst of her troubles. The following anecdote of his infancy, though it approaches the marvellous, is so characteristic of the future man, that it deserves to be preserved. While amusing himself with some of his companions, Samuel, then a mere child, fell into a deep well; the rest of the children ran off to alarm his parents, who, on reaching the spot, were astonished to find him seated on an adjoining hillock, cold and dripping. On being questioned how he had got there, he replied that "a bonnie white man came and drew him out of the well." The minutest particulars concerning such a person are interesting; the following are curious: "I have known many great and good ministers in this Church," said an aged contemporary pastor, who survived the Revolution, "but for such a piece of clay as Mr. Rutherford was, I never knew one in Scotland like him, to whom so many great gifts were given; for he seemed to be altogether taken up with every thing good, and excellent and useful. He seemed to be always praying, always preaching, always visiting the sick, always catechising, always writing and studying. He had two quick eyes, and when he walked, it was observed that he held aye his face upward. He had a strange utterance in the pulpit, and a kind of *skreigh* that I never heard the like. Many times I thought he would have flown out of the pulpit when he came to speak of Jesus Christ; he was never in his right element but when he was commending him. He would have fallen asleep in bed speaking of Christ." Rutherford was a staunch protester; but controversy, though he excelled in it, seemed to be alien to his nature.

"One day, when preaching in Edinburgh, after dwelling for some time on the differences of the day, he broke out with—'Wo is unto us for these sad divisions, that make us lose the fair scent of the rose of Sharon;' and then he went on commending Christ, going over all his precious styles and titles about a quarter of an hour; upon which the laird of Glanderston said, in a loud whisper, 'Aye, now you are right—hold you there.' Rutherford died in 1661, shortly after his book called *Lex Rex* was

burnt by the hangman at Edinburgh, and at the gates of the New College of St. Andrew's, where he was regent and Professor of Divinity. He departed just in time to avoid an ignominious death; for though every body knew he was dying, Charles' Council had, with impotent malice, summoned him to appear before them at Edinburgh, on a charge of high treason. When the summons came, he said—"Tell them I have got a summons already before a superior Judge and Judicatory, and I behove to answer my first summons; and ere your day arrive, I will be where few kings and great folks come." When they returned, and told that he was dying, the Parliament, with a few dissentient voices, voted that he should not be allowed to die in the College! Upon this Lord Burleigh said, —"Ye have voted that honest man out of his college, but ye cannot vote him out of Heaven." Some of them profanely remarked "he would never win there; hell was too good for him." "I wish I was as sure of Heaven as he is," replied Burleigh; "I would think myself happy to get a grip of his sleeve to haul me in." Among his brethren who came to pray with him on his deathbed, were Mr. Wood, a Resolutioner, but an excellent man, Mr. Honeyman, who afterwards was made a bishop, and distinguished himself for his opposition to the cause of God. It was observed that when Mr. Wood prayed, the dying man was not much affected, but when Honeyman was engaged, he wept all the time of the prayer. Being afterwards asked his reason for this, he replied,—"Mr. Wood and I will meet again, though we be now to part; but alas for poor Honeyman, he and I will never meet again in another world, and this made me weep." When dying, he frequently repeated—"Oh for arms to embrace him! Oh for a well-tuned harp! I hear him saying to me, come up hither." And thus says honest Howie, "the renowned eagle took its flight into the mountains of spices."—*Sketches of Scottish Church History, by Rev. Thomas M'Crie.*

THE VETO.

One of the New-York papers says that the convention which devised the Federal Constitution borrowed the veto power of the President from the *Romans*. We *rather guess* they found it nearer home. The thing is somewhat more modern Anglo-Saxon than ancient Roman. The suggestion reminds us of a shrewd remark made by Horne Tooke, the Hercules who cleaned the Augean Stable of philology. The grammarians who thought that Latin and Greek were the origin of all things, derived *no* from the Latin *now*. Horne Tooke tells them that our sturdy Saxon ancestors had too frequent occasion for this word in talking with their rulers, to wait till they could borrow it from the Romans. He insisted that the word was *home made*, and that the Romans, who originated partly from the North, got it from the Germans. Now we do not insist that the Romans got their *veto* from the North, but we are sure that the Anglo-Americans never got theirs from the Romans.

Among the Romans, in the days of their republic, if the complicated aristocracy can be so called, the Tribunes had the power of arresting the decrees of the Senate, by uttering the single word *veto, I forbid.* The tribuneship was established in 392 B. C. as a popular check upon the Senate, as they called the legislative assembly, consisting of the Patricians, or nobility. The tribunes were at first two, and then five, and finally ten, and were chosen by the *Plebeians*, or people, from among themselves, and were considered the guardians of the popular rights. As plebeians only could be chosen, patricians sometimes procured adoption in plebeian families, to render them eligible to the tribuneship; and of this a remarkable instance occurred in the two Gracchi, the grandsons of Scipio Africanus, and therefore members of one of the most aristocratic families. They had various and extensive powers, and among others the *veto* upon any decree of the Senate, which any one tribune might exercise, and which completely arrested such decree. Now this power of the Tribunes was rather legislative than executive. They were not exactly executive officers, and the chief executive magistrates were the consuls. Where then is the analogy between the veto of the Tribune and that of the President? Had the consuls possessed this power, the analogy would have been close, for the consuls were the chief executive. We have borrowed the *term* from the Romans, but not the *power.*

Now let us examine the claims of the power to an English origin. Every one of our political institutions is derived from England. Our towns, our counties, our town clerks, our selectmen, our sheriffs, our county commissioners, our overseers of highways, our fence viewers, hog reeves, houses of representatives, senates, executive councils, governors, presidents, corporations, voting, our whole political machinery, is borrowed from England. Every one of its details, however minute, has its prototype in England.

Our Plymouth ancestors brought their government with them, the government to which they had been accustomed, the common law of England, with all its machinery. To suppose that such people would go among the Romans in search of a government, when they had a good one in their native lands, and were seeking a land where that government could be truly and faithfully applied, is preposterous. They left England to enjoy the securities of English law, and avoid its abuses, and not to find something better than its principles and details. In all the other colonies was the English law established, from their foundation or conquest by England; and thus, after the revolution, every state had the very government with which it began.

Then in making a Federal government they had merely to use the principles and details of these existing governments. *And they did so.* We will thank any body for showing us a principle or detail of the federal government which has not its prototype in the States, or a principle or detail of a state government, excepting Louisiana, of Spanish and French origin, which has not its prototype in England. Now for the *veto* power. It is a power of the British crown, of the British chief executive; it belonged to the colonial governors, having been copied from the British crown; it was engrafted in some of the state constitutions before the adoption of the Federal constitution, having been copied from the colonial government; and it was engrafted upon the Federal constitution as an English feature, borrowed from the British crown, the colonial governments and the State constitutions. Roman! We might as well call it Chinese!! It was modified in being made conditional instead of peremptory. So were Executives, State and Federal, though borrowed from the British crown, made elective and not hereditary. So were our Senates, borrowed from the British House of Lords, made elective and not hereditary. Would any body look for the prototype of our President or governors in the Roman councils? He might as well seek it in the Chief Priest of the Jews, or the Pope of Rome, or the Emperor of China. Every thing political among us is of Anglo-Saxon origin; and though we may show *learning* in seeking for any part of it a Roman origin, we shall show as much good sense by it as by insisting that we have borrowed saddles and bridles from the ancient Persians, or courts and benches from the ancient Egyptians. All such things lay in our way too near home, to impose upon us the necessity of seeking them at the antipodes.—*Boston Notion.*

GREECE IN HER GLORY.

"We are told by the Father of History," says Mr. Mitchell, in his able introduction to the *Acharnians*, "that when Crœsus, king of Lydia, was preparing to make war upon the mighty monarch of the East, and anxiously looking about for such assistance as might aid him in his perilous enterprise, he heard (it would seem for the first time) of two peoples on the opposite shore of Greece, the one Doric, the other of Ionic race: the latter, with several minor states, submitting to a sort of supremacy on the part of the former." To this state, as supreme, the Lydian king condescended to be courteous, as to an equal; with it he condescended to conclude a treaty, and from it to receive such succors as might demonstrate rather the good wishes than the power of his foreign ally. Before, however, these succors could arrive, the Lydian had been defeated by his all-powerful opponent, hardly rescued from a frightful death, and reduced to the condition of an humble follower of his conqueror. The way over the entire East had passed into the hands of one king, and he the bravest, the most politic of his age; whilst Greece, once more neglected and despised, was bid to look at home, and beware how she interfered, even in words, with the will of *The King.* Pass over but a few years, and how changed is the scene! Sparta, the former ally of the foreigner, holds herself aloof from the East, its temptations and its dangers; whilst Athens, by her hasty and ill-advised assistance of the Ionians in their revolt against the Persian, brings back on her own land all the horrors of an Eastern invasion, and involves the entire continent of Greece in the consequences of her indiscretion. And then with what rapidity do events hurry on! We pass from Sardis in flames, to the plains of Attica covered with the myriads of the East; from the well foughten field of Marathon to the narrow pass of Thermopylæ; from Athens, the fair, the beautiful, deserted and burnt, to the land-locked bay of Salamis, and the homeless Athenians commencing in that narrow sea the destruction of that host, which the battles of Platæa and Mycale completed. What would have been the Lydian captive's astonishment, as he humbly followed the footsteps of Cyrus, had some magic mirror disclosed to him the events which a few succeeding years were to bring to pass! Would he have credited that those two nations, of whose existence he had hardly so much as heard, would so soon be found measuring their strength with the Lord of Asia; coping with that power before which he had fallen; defeating its countless myriads; and at last prescribing to its now submissive lord how far his vessel might be permitted to sail, beyond what limits they should not trespass, and within what distance of the coast the horsemen of the king should dare to ride?

The stubborn patriotism of the younger of these two nations had achieved this great victory. Yes! to the eternal glory of Athens be it recorded, she, and she alone, was the deliverer of Greece! Had she once faltered, every thing must have gone

down before the invader's power. It cannot be denied that, in the glorious struggle which freed Greece from the power of the Persian, almost the entire praise, not only of courage, but of nobleness, wisdom, and disinterestedness, lies on the side of Athens. The gratitude which she reaped was proportionate. And who can doubt but that gratitude would have been lasting—who can suppose that Greece would ever have forgotten what she owed to Athens, how true Athens had been to her, had Athens but have continued true to herself?—*Frasers' Magazine for August.*

BOARD OF MISSIONS.

Friday, 15*th.*—The Board met at 5 o'clock, P. M. Bishop M'Ilvaine in the chair. After prayer the Secretary presented and read the list of the members of the board, elected by the General Convention for the next three years.

Maine.—Robert H. Gardiner, Esq.

Massachusetts.—Rev. J. L. Watson.

Rhode-Island.—Rev. A. H. Vinton, M. D.

Connecticut.—Rev. Harry Croswell, D. D., S. H. Huntington, Esq.

New-York.—Rev. F. L. Hawks, D. D., Rev. J. M. Wainwright, D. D., F. F. Peet, Esq., Joseph Sands, Esq.

Western New-York.—Rev. H. J. Whitehouse, D. D., Rev. William Croswell.

New-Jersey.—Rev. G. E. Hare, Rev. W. H. Henderson, Joseph Lovell, Esq.

Pennsylvania.—Rev. H. W. Ducachet, D. D., Rev. Benjamin Dorr, Rev. William Suddards, G. W. Wharton, Esq., Tobias Wagener, Esq.

Maryland.—Rev. John Johns, Hon. E. F. Chambers, Hon. J. B. Eccleston, V. J. Donaldson, Esq.

Virginia.—Rev. A. H. Cobbs.

North Carolina.—Josiah Collins, Esq.

South Carolina.—Rev. Christian Hanckel, C. Gustavus Memminger, Esq.

Ohio.—Rev. William Smallwood.

Mississippi.—Rev. D. C. Page, D. D.

Michigan.—C. C. Trowbridge, Esq.

It was resolved that the next annual meeting of the board be held in the city of New-York. On motion the present Domestic and Foreign Committees were reappointed. The discussion of Bishop Elliott's report occupied the remainder of the session.

Saturday 16*th.*—Bishop B. T. Onderdonk in the chair. On motion of Bishop Delancy it was

Resolved, That it be recommended to the two Committees to enquire and report to the Board, at its meeting in June next, the practicability of so enlarging and altering the "Spirit of Missions," as to make it a monthly periodical for all the General Institutions of the Church, and of committing its conduct to a special editor.

It was on motion of Bishop M'Ilvaine, resolved, that Bishop Elliott's report be indefinitely postponed. After an animated discussion, it was finally resolved by a vote of 34 to 13, to continue the salaries of the secretaries and General Agents at $2000 per annum.

Monday, 18*th.*—Bishop H. U. Onderdonk in the chair. On motion of the Rev. Dr. Henshaw, it was

Resolved, That the next Annual Meeting of this Board be held in St. George's Church, on the third Wednesday in June next.

COLUMBIA FEMALE INSTITUTE.

In publishing the following acknowledgment of contributions received for the relief of this excellent institution, we are gratified that it presents indications that the efforts of Bishop Otey are likely, as they should be, to be realized. This institute is very deservedly a favorite of all churchmen in the South-west, and a sum, comparatively trifling, is only wanted to place it on a footing, by which, under God, it will be of great advantage to the Church. We really hope that our brethren in this region will appreciate the importance of preserving this institution to the Church, and not suffer the good bishop to depart until this purpose is fully accomplished.

Bishop Otey acknowledges the receipt of the following contributions.

From a Lady at Rochester, N. Y.,	$ 3 00
From Dr. Fitzhugh, Rochester, N. Y.,	10 00
Check through Dr. Whitehouse from R.	30 00
Cash, " " " "	1 00
From St. Peter's Church, New York,	45 00
Cash of Rev. Dr. Hawks,	100 00
Collection at St. Paul's Chapel,	361 96
The savings of three children for the last three years, by Rev. Dr. Berrian,	50 00
From a Clergyman,	2 00
From a Young Lady,	3 00
From a Lady at St. John's Chapel,	5 00
Cash through Dr. Wainwright,	50 00
A Gentleman from Pittsfield, Mass.,	20 00
Member of St. Matthew's Ch., Jersey city,	5 00

COLUMBIA COLLEGE.--The annual commencement of this institution was held on Tuesday, the 5th inst. at St. George's Church, Beekman street, N. Y. The Greek Salutatory was pronounced by James Emmot, Jr.; the Latin, by George W. Collard; the English, by O. W. Gibbs; and the Valedictory, by Robert D. Van Voorhis. The degree of A. B. was conferred on thirty-one young gentlemen, and that of A. M. on four.

IT is the usual plea of poverty to blame misfortune, when the ill finished cause of complaint is a work of their own forging. I will either make my fortunes good, or be content they are no worse. If they are not so good as I would they should have been, they are not so bad as I know they might have been. What though I am not so happy as I desire; it is well I am not so wretched as I deserve. —*Arthur Warwick.*

ORGAN MANUFACTORY, Anthony street, New York. I have great pleasure in laying the following before the Public:

YORK, PA., Sept. 20, 1841.

TO GEORGE JARLINE, ORGAN BUILDER, New York:

Dear Sir:—The undersigned take pleasure in informing you, that the new large Organ, which you have just erected in the German Reformed Church in this place, has given entire satisfaction.

In their opinion, the high reputation which you have hitherto borne as a skillful and experienced Organ Builder, is fully sustained by it.

It is pronounced by those who are regarded as judges of instrumental music, a superior Instrument.

Very respectfully,

JOHN CARES, Pastor.

Daniel Weaver, President; Jacob Spangler, Secretary; Killian Small, Organist; Michael Bentz, Organist; John C. Barnitz, Organist, Harrisburg.

I cheerfully concur with the above recommendation, having tried the Instrument previous to its removal from this city. S. P. TAYLOR, Organist.

I am also permitted to refer to the Rev. Dr. Hawks, St Thomas' Hall, Flushing, L. I., and the Rev. C. E. Dana, Christ Church, Alexandria, D. C., for whose beautiful churches I have lately erected large Organs.

And to a great number of Clergymen and Gentlemen, from whom I have most flattering testimonials for Organs supplied.

I continue to manufacture all descriptions of Organs from the largest size to the smallest; and for Country churches where Players are difficult to be procured, I particularly recommend those of the self-playing kind, which, by the simplest mechanical means, perform Psalmody and Chants, in the first style of execution.

I beg to state, that possessing every means, convenient premises, employing none but first-rate experienced workmen, added to my own practical knowledge, I am enabled to supply Instruments of superior quality, and upon very favorable terms.

GEORGE JARDINE.

DR. HAWKS' NEW WORK.

A COMMENTARY on the Constitution and Canons of the Protestant Episcopal Church in the United States. By the Rev. Francis L. Hawks, D. D., Rector of St. Thomas' Church, New-York, In one volume, 12mo. Just published and for sale by

SWORDS, STANFORD & CO,

New-York, Oct. 22, 1841. 152 Broadway

FAMILY PRAYERS.—Just published and for sale by SWORDS, STANFORD & Co., 152 Broadway, a new and enlarged edition of the Rev. Dr. Berrian's *Manual of Family and Private Prayers.* Price 50 cents.

ALSO—Thornton's *Family Prayers*, 6th edition. Price 75 cents.

Bishop Hobart's *Christian's Manual*, 6th edition. Price 50 cents.

ARCTURUS:

A JOURNAL OF BOOKS AND OPINION.—Arcturus will partake of the mixed character of a Review and a Magazine, less stately than the first on similar topics, with the variety of the second.

In the department of Criticism, it will be a Monthly Review, prompt and full in its notices of new Books: in its Miscellaneous character, it will be a Journal of Opinion, endeavoring to keep pace with the various social questions of the day.

A prominent portion of Arcturus will be occupied with a Work of Fiction, (Puffer Hopkins,) to be published in continuous chapters, and embrace, besides its narrative interest, various sketches and portraits of contemporary American life and manners. It will be illustrated by original designs and etchings, by the English artist, PHIZ, (H. K. Browne, Esq.)

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Baltimore, March 27, 1841.

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